

HIGHWAYS AND BYWAYS OF APPALACHIA

Milligan College Library



3 1881 0003 1537 0



E.M.CRAIG.D.D.

Milligan College Library

BX8967.A6C7

MM

Highways and byways of Appalachia; a stud



3 1881 0003 1537 0

257
258
Milligan College Library -
frans

Mrs. L. W. McCown
Johnson City,
Tenn.

Oct. 19. 1954

19348

Milligan College Library
Milligan College, Tennessee

HIGHWAYS AND BYWAYS OF APPALACHIA

A STUDY OF THE WORK OF THE SYNOD OF
APPALACHIA OF THE PRESBYTERIAN
CHURCH IN THE UNITED STATES



1927

COMPILED AND EDITED BY
REV. EDWARD MARSHALL CRAIG, D.D.
SECRETARY OF SYNOD'S WORK

Milligan College Library
Milligan College, Tennessee

DN
8967
A6
C7

COPYRIGHT, 1927, BY
EDWARD MARSHALL CRAIG

MANUFACTURED COMPLETE BY THE
KINGSPORT PRESS
KINGSPORT, TENNESSEE
United States of America

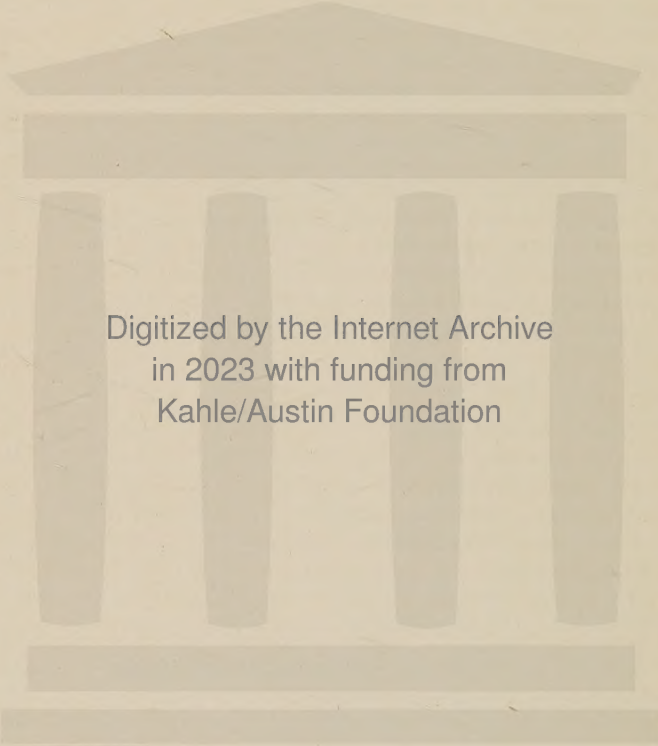
LC-31-20218

TO THE PIONEERS, WHO ENDURED HARDSHIP,
DANGER AND PRIVATION IN THE NAME OF
CHRIST OUR KING, AND BY FAITHFUL WORK
AND DEVOTION LAID THE FOUNDATION UPON
WHICH THE SYNOD OF APPALACHIA BUILDS,
THIS VOLUME IS DEDICATED.

19348

TABLE OF CONTENTS

STUDY	PAGE
	INTRODUCTORY ix
I	THE SYNOD 1
	GEOGRAPHICAL AND HISTORICAL 3
	THE BEGINNINGS OF THE SYNOD 10
	PLAN OF SYNOD'S WORK 20
II	PRESBYTERIAL HOME MISSIONS 27
	HOME MISSIONS AND EVANGELISM 29
	HOME MISSIONS, ABINGDON PRESBYTERY 30
	HOME MISSIONS, ASHEVILLE PRESBYTERY 36
	HOME MISSIONS, HOLSTON PRESBYTERY 41
	HOME MISSIONS, KNOXVILLE PRESBYTERY 50
III	ORPHANAGES AND SCHOOLS 65
	MOUNTAIN ORPHANAGE 68
	BACHMAN ORPHANAGE 71
	EGDAR TUFTS MEMORIAL ASSOCIATION 74
	PLUMTREE 83
	LYNN BACHMAN 85
	MAXWELL TRAINING 88
	GRUNDY PRESBYTERIAN 90
	GIRLS' INDUSTRIAL 93
	HOOT OWL HOLLOW 97
	LEWISCOTT INDUSTRIAL, ORETON 97
IV	OUR SYNODICAL COLLEGES 99
	KING COLLEGE 101
	STONEWALL JACKSON COLLEGE 114
	MONTREAT THE DELIGHTFUL 122
	MONTREAT NORMAL 124
V	TRAINING SCHOOLS AND THEOLOGICAL SEMINARIES . . 129
	ASSEMBLY'S TRAINING SCHOOL 132
	UNION THEOLOGICAL SEMINARY 141
	LOUISVILLE THEOLOGICAL SEMINARY 145
VI	CHURCH AGENCIES 155
	RELIGIOUS EDUCATION 157
	WOMAN'S WORK 161
	INSTRUMENTS OF POWER 171
	THE CHALLENGE 177
	MAP OF SYNOD 184



Digitized by the Internet Archive
in 2023 with funding from
Kahle/Austin Foundation

INTRODUCTORY

“The Work of the Church in the Synod” is the subject designated for Home Mission Study, during the year 1927-28, throughout the General Assembly of the Presbyterian Church in the United States.

Each Synod was, therefore, brought face to face with the necessity of preparing a book for the study of the work within its own bounds.

The Synod of Appalachia faced the question, accepted the proposition and appointed the following committee: Rev. E. M. Craig, D. D., Rev. J. J. Fix, D. D., Rev., C. C. Carson, D. D., and ruling elders J. H. McCue and J. D. Faucette to prepare such a book, “if the way be clear.”

The Committee found that there were nearly 2,500 women in Auxiliaries and hundreds of others in the Church, Sunday school and Young People’s Societies who were in the Home Mission study classes in the Synod of Appalachia last year, and that these were entirely dependent on the Synod for the book to be studied this year.

That thousands demand it and other thousands need it just as much, and that all may be informed about the Synod’s work, is our reason for preparing this volume, with the prayer that God may bless it to the advancement of His Kingdom and our advancement in that Kingdom.

The Secretary of Synod’s Work was elected Compiler and Editor and those in charge of Home Missions, Educational Institutions and other departments of work were requested to prepare *Articles* for the book.

Each accepted his part of the responsibility, enabling us to present these articles arranged according to *Subjects*, for a connected reading of the book, and these subjects are further divided into *Studies*, with a view of enabling a group or class to complete the book in one week, as you will observe from the Table of Contents.

You will profit by studying these articles from "A to Z."

Study I. The Synod, its field, its beginning and its plan of work.

Study II. Presbyterial Home Missions.

Study III. Orphanages and Schools.

Studies II and III. Cannot be separated. Together they unfold the work under the care of the Home Mission Committees and make a powerful unified appeal for Presbyterial Home Missions.

Study IV. Our Colleges. These are under the care and control of the Synod.

Study V. The Training School and Theological Seminaries.

These prepare the workers, laymen and ministers. The Synod of Appalachia is associated with other Synods in their control.

Study VI. Agencies, active and powerful influences in the Church helping to meet the task.

You will note that while Studies II and III are on our Home Mission work, Studies III, IV and V are on our Educational Institutions.

Home Missions and Evangelism and our Educational Institutions are interlocked and form a powerful combination for the redemption of this country for Christ our Lord and King.

We are indebted to those who have prepared the articles, for the care with which they have preformed the task and to the several members of the Committee for the counsel and assistance given. We especially appreciate the co-operation of the Synodical and Presbyterial presidents in keeping the question of the book before their Auxiliaries.

We are now anxious for the coöperation of all to the end that a copy may be placed in every home in each congregation in the Synod.

E. M. CRAIG

Bristol, Virginia

March 1, 1927

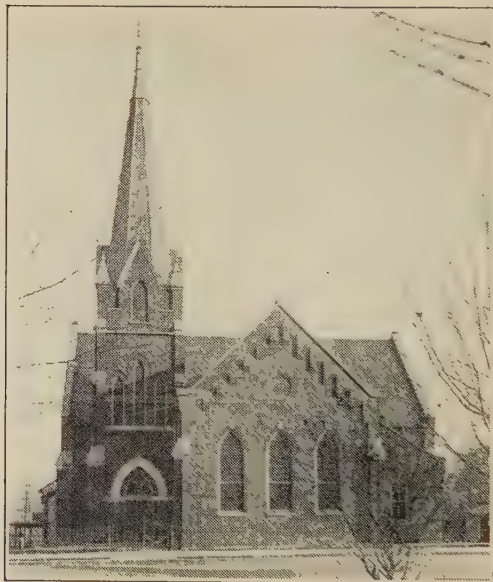
STUDY I THE SYNOD

“A great door and effectual is opened unto me.” I Cor. 16:9.

“They rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles.” Acts 14:27.

“Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ.” Col. 4:3.

“I know thy works: behold I have set before thee an open door, and no man can shut it.” Rev. 3:8.



SINKING SPRING CHURCH
Abingdon, Va. [See Page 7]

GEOGRAPHICAL AND HISTORICAL

REV. E. M. CRAIG, D. D., Secretary

THE Synod of Appalachia is composed of four Presbyteries: Abingdon, with fourteen counties in Virginia and one in West Virginia; Asheville, with eleven counties in North Carolina; Holston, with twelve counties in Tennessee and four in North Carolina; Knoxville, with eighteen counties in Tennessee and seven in Kentucky.

The Synod is located in the heart of the Appalachian region and consists of parts of five states: Virginia, West Virginia, North Carolina, Tennessee and Kentucky, and extends from the Blue Ridge on the east to the Cumberlands on the west and from Georgia on the south up into Kentucky and West Virginia on the north. (See Map.)

The Synod occupies territory noted for having the highest mountains



DR. CRAIG, SEC.

HIGHWAYS AND BYWAYS OF APPALACHIA

and most beautiful scenery in the eastern half of the United States, with unlimited possibilities along almost every line of activity.

There are six or eight parallel mountain ranges and ridges extending northeast by southwest with fertile valleys and beautiful hill country between, the ranges getting lower, the valleys wider and the rivers larger as you go southwest. The Great Smoky Mountain is soon to become one of our great National Parks.

“The United States topographers report that in Appalachia, as a whole, the mountain slopes occupy ninety per cent of the total area, and that eighty-five per cent of the land has a steeper slope than one foot in five.”

In the eastern part of the Synod, between the Blue Ridge and the Great Smoky there is the beautiful tableland embraced in the fifteen counties in North Carolina with an altitude of 2,000 to 4,000 feet surmounted by mountains and peaks, Mount Mitchell (6,711 feet) being the highest. There are forty-five peaks over 6,000 feet and one hundred over 5,000 feet in altitude in the Synod. In “the Land of the Sky” are such cities as Asheville, Hendersonville, Brevard, Waynesville, Bryson City, Murphy, Canton, Black Mountain and Montreat, Weaverville, Spruce Pine, Blowing Rock, Linville, Boone, Banner Elk and a host of other smaller but important and promising places connected by fine scenic highways.

From the North Carolina tableland the rivers flow west, breaking through the Unaka, the Roan and the Smoky ranges: Watauga, Doe, Toe (Nollichucky), French Broad, Big Pigeon, Little Tennessee, and Hiwassee winding their way through great ravines and eventually appearing in ever widening valleys carrying blessings along the way and finally joining in the Tennessee. Turning now to the northeast we note the rivers flowing from Virginia—the Holston, the Clinch and the Powell—all sweeping on with

THE SYNOD

continually added force to join the Tennessee before it reaches the lowest point in the Synod at Chattanooga, 678 feet above the level of the sea. Practically all the drainage of this great territory flows into the Tennessee, manifesting its power at Muscle Shoals. A few counties in Virginia drain into the New River and seven counties in Kentucky drain into the Cumberland. Following these streams one can but note the wonderful hydro-electric power possibilities and the great farming land along the courses.

Great railway systems traverse a large part of the territory. The Southern, the Norfolk and Western, the Louisville and Nashville, the Clinchfield, Carolina and Ohio and the Cincinnati, New Orleans and Texas Pacific, with several narrow gauge railroads running up into remote mountain sections, making a great contribution to the developing of a country that was once "the Land of Saddle-bags."

When we note the great highway systems completed, and others soon to be completed, with cars at a large per cent of the homes and buses running in almost every direction, we are surprised at the limited number of counties still cut off from the rapid march of development and prosperity.

When you cross the New River near Radford, Virginia, you enter the Synod of Appalachia and traveling the Lee Highway you are impressed with the splendid towns and cities through which you pass: Dublin, Pulaski, Wytheville, Rural Retreat, Marion, Glade Spring, Abingdon, Bristol, Kingsport, Rogersville, Tate Springs, Knoxville, or to take another route from Bristol, Johnson City, Greeneville, Morristown, Jefferson City, Knoxville, Sweetwater, Athens, Cleveland, Chattanooga, a distance of 350 miles.

Another parallel highway is from Bluefield, Tazwell, Lebanon, St. Paul, Coeburn, Norton, Appalachia, Big Stone Gap, Jonesville, Rose Hill, Cumberland Gap, where

HIGHWAYS AND BYWAYS OF APPALACHIA

you connect with the line from Corbin, Pineville and Middlesboro, Ky., to Knoxville and points south, east or west.

Other highways cut across through passes and over mountains until one can travel to almost any point in this great territory in less than half a day. Thus people a hundred miles away to-day are apparently closer neighbors than those ten miles distant were ten years ago.

Its products. The people are engaged in farming, stock-raising, mining, manufacturing, trade and traffic. The agricultural products: wheat, corn, potatoes, cabbage, vegetables of all kinds, oats, hay, tobacco. Fruits: such as apples, pears, peaches, berries and melons. Stock: horses, mules, cattle, sheep, hogs. The trade in all stock, chickens and turkeys is immense. Dairying and cheese making are great industries.

With almost unlimited hydro-electric power the growth and development of manufacturing is going forward by leaps and bounds. Cotton mills, hosiery mills, pulp and paper mills, furniture, rayon silk, printing and book making. Almost every line of manufacturing is strongly represented in every part of the territory. The book you are studying, including the making of the paper, printing and binding, was all done at Kingsport, Tennessee.

Minerals. Of course coal takes the lead. All of the northwest part of the Synod is rich in coal and has hundreds of productive mines turning out millions of tons yearly. Limestone and iron ore, manganese, zinc, copper, chromite, felspar, silica, pottery clay, kaolin, salt, gypsum, asbestos, barytes, soapstone, granite, shales, quartzite, bauxite, marble, mica, phosphates. If you want anything else, come and dig for it.

The development of this part of the Appalachian region has been so rapid during the last ten years that books on this section written at that time are entirely out of date.

THE SYNOD

The people. We come now to the most important phase of this story. We have looked at the situation and the surroundings and we now ask who are these people we find here? Briefly they are the descendants of Scotch-Irish Presbyterians; Palatine Germans, mostly Lutherans; French Huguenots and a limited number of Pennsylvania Quakers; Virginia English and settlers from the Carolinas, all of whom were more venturesome, bold and hardy, seeking a place where they could worship God according to the dictates of their own conscience, a land of liberty where they might find peace and prosperity.

Prior to 1760 there were but few white persons living in the territory shown on the map of the Synod of Appalachia, yet ten years later the tide was coming in. In 1771 the first minister, Mr. James Campbell, was licensed and sent to visit the Presbyterian colonies in southwest Virginia. In 1772 Rev. Chas. Cummings was called to Ebbing Spring (Old Glade) and Sinking Spring, Wolf Hills (Abingdon, Va.), and continued pastor until his death in 1812. The call was signed by one hundred and thirty-eight heads of families, thus showing that these churches had come full grown into existence by reason of a great Presbyterian immigration. Mr. Cummings was the first pastor in the Virginia section and the first minister to preach the gospel on Tennessee soil. Of Mr. Cummings it is recorded: "On Sunday morning his habit was to dress himself neatly, put on his bullet pouch, mount his horse and, with his rifle in his hand, ride off to one of his churches. Each man in the congregation also brought a rifle to the church and usually held it in his hand while Mr. Cummings was conducting the service. This was done to guard against any sudden attack that the Indians might make against them."

Rev. Samuel Doak came to Sullivan and Washington counties in Tennessee in 1780 and was the first minister to

HIGHWAYS AND BYWAYS OF APPALACHIA

live in the state, then a part of North Carolina, and was called the pioneer "Pastor-Teacher."

"It is said that he was instrumental in the organization of twenty-five Presbyterian churches within the bounds of Holston Presbytery. He organized schools and colleges as well as churches, and possibly did the greatest work for the cause of Christ of any man who ever lived in this Presbytery."

Who were these settlers?

On January 20, 1775, just four months prior to the famous Mecklenburg (N. C.) Declaration of Independence, five months before the battle of Bunker Hill and eighteen months before the immortal Declaration of Independence by Congress, the freeholders of this section made this declaration which was forwarded to the Continental Congress. "Many of us and our forefathers left our native land, considering it as a Kingdom subjected to inordinate power and greatly abridged of its liberties. We crossed the Atlantic and explored this, then uncultivated wilderness, supported by the pleasing hope of enjoying those rights and liberties which had been granted to Virginians, and were denied us in our native country, and of transmitting them inviolate to our posterity.

"But even to these remote regions the hand of unlimited and unconstitutional power has pursued us to strip us of that liberty and property with which God, nature and the rights of humanity have vested us. If no pacific measures shall be proposed or adopted by Great Britain and our enemies will attempt to dragoon us out of these inestimable privileges, which we are entitled to as subjects, and to reduce us to slavery, we declare that we are deliberately and resolutely determined never to surrender them to any power upon earth but at the expense of our lives.

"These are our real, though unpolished statements of

THE SYNOD

liberty and loyalty and in them we are resolved to live and die."

Who were these settlers?

They were the men who sat under the ministry of Cummings and Doak and then marched across the Blue Ridge to King's Mountain, N. C., under Campbell, Shelby and Sevier and in a few hours on Oct. 7, 1780, defeated General Ferguson and his British army, turned the tide of the Revolution, caused Cornwallis to retreat and hastened the surrender at Yorktown.

With incited Indians on one side and the British on the other they fought and won.

When George Washington became President these mountains were well settled by a loyal and God-fearing people.

Rev. Samuel Houston and other ministers had come until Abingdon Presbytery, which was formed in 1785, was divided in 1786, Transylvania Presbytery being set up in the Cumberland and Kentucky settlements with Rev. Thomas Craighead, an outstanding leader.

By 1796 we find at least ten ministers in Abingdon Presbytery. Doctrinal disagreement and difference made it necessary to divide the Presbytery. Chas. Cummings, Samuel Doak, Edward Crawford, Jos. Lake and James Balch, called "Old Sides" remained in Abingdon Presbytery. Hezekiah Balch, Samuel Carrick, John Coussan, Robert Henderson and Gideon Blackburn, called "New Sides" were organized into Union Presbytery. Until these divisions, the Presbyterian Church had the field, but as a result of disagreements our Church lost its leadership, the door was opened and other denominations came in, and now greatly outnumber the Presbyterian forces. To-day the Presbyterian Church enjoys an enviable reputation and to us the door is open as rarely before.

Last year the mission study book was "The Land of Saddle-bags" a study of the mountain people of Appa-

HIGHWAYS AND BYWAYS OF APPALACHIA

lachiea," by Prof. James Watt Raine, one of the best and truest on the subject, which taken with "Unfinished Tasks," by Dr. Homer McMillan, should make us thoroughly familiar with the people, customs and traits of this people so wonderfully preserved when they were shut up in this great upland country generations ago, and who now are about to emerge for a service which the country and world needs at this time when sturdy men are in demand.

Passing over one hundred years of eventful history, some harrowing and heart-rending but more of success, joy and consecration, we now turn to some statistics of our churches of the territory of the Synod of Appalachia for the last thirty years, although the Synod is but eleven years old. We note what was reported by the churches in the same territory in each year, a decade apart.

	1896	1906	1916	1926
Ministers	56	74	84	125
Churches	132	158	161	174
Elders	301	480	560	733
Deacons	305	424	532	744
Profession	333	634	1,092	1,257
Letter	139	589	626	1,043
Members	8,835	11,405	15,523	24,077
S. S.	6,925	8,773	15,990	24,132
Benevolence	10,151	23,115	76,082	258,939
Cur. Expense	40,000	83,191	140,807	472,430

THE BEGINNINGS OF THE SYNOD

The Synod of Appalachia was organized in the First Presbyterian Church of Bristol, Tennessee, November 2, 1915.

The steps leading to the creation of the new Synod may be briefly stated as follows:

THE SYNOD

For several years the matter had been vaguely broached without definite effort to bring it to pass.

The first organized movement was made at the meeting of the Synod of North Carolina in Greensboro, October, 1913, in connection with the celebration of the one hundredth anniversary of that body. Dr. R. F. Campbell had been appointed to deliver one of the centennial addresses, his subject being "The Last Fifty Years of the Synod's Work." One of the principal points emphasized in the address was the great impetus given to Home Mission work in North Carolina by the Synod's policy of erecting new Presbyteries. Wherever there was contiguous territory of considerable extent, requiring more thorough evangelization, it had been the policy of the Synod to create a new Presbytery, and to unite the older Presbyteries in an earnest effort to evangelize the needy field through the agency of Synodical Home Missions.

This was pointed to as the secret of the aggressive Home Mission work in the Synod of North Carolina, and led naturally to the following paragraph in Dr. Campbell's Address:—

"This policy should be projected to a higher plane in an overture from the Synods concerned, asking the General Assembly to erect the Synod of Appalachia, to be constituted of the territory in the Appalachian Mountains. Why should not this venerable body signalize the beginning of the second century of its life by requesting the other Synods having mountain mission fields to unite with it in appointing a joint committee to investigate this question and report the result as a basis for future action?"

Following this suggestion, the Synod of North Carolina appointed a committee of three ministers and two ruling elders, and requested the Synods of Virginia, Kentucky and Tennessee to appoint similar committees, these committees to meet jointly in order to confer and report to

HIGHWAYS AND BYWAYS OF APPALACHIA

the Synods as to the advisability of overturing the General Assembly to erect a new Synod in the Appalachian Mountains for the more thorough and systematic prosecution of evangelization and Christian education in that great Home Mission field of the four Synods.

The Synod of Tennessee was the only one to respond favorably to this overture. The committees of the two Synods met in joint session at Montreat in the summer of 1914, and by a unanimous vote adopted a report favoring the proposed new Synod, and appointed Dr. C. C. Carson of Bristol and Dr. R. F. Campbell of Asheville to argue the case not only before the Synods of North Carolina and Tennessee, but to visit also the Synods of Kentucky and Virginia, which had declined even to appoint committees to confer in regard to the matter.

The strongest opposition was encountered in the Synods of North Carolina and Kentucky, but after long and earnest debate the day was carried in favor of the new Synod. Much to the surprise of the appointed advocates, the Synods of Virginia and Tennessee fell into line without serious opposition.

The arguments advanced in favor of the new Synod may be summed up under three heads:

1. It would *unify* the work in the mountains.

(a) The territory in the proposed Synod is *topographically a unit*. It takes in the heart of the Southern Appalachians in the four states named. The natural features of the country bind it together. It consists chiefly of a central valley, stretching from Pulaski, Virginia, to Chattanooga, constituting the upper basin and headwaters of the Tennessee River, and buttressed on both sides by ranges of the Appalachians with their narrower valleys and broken foothills.

(b) Not only are the natural features the same, but man has knitted it into a unit by a network of railways and

THE SYNOD

improved roads, making the sparsely settled communities and the populous centers easily accessible to each other.

(c) It would be a more compact unit than any one of the four old Synods. Those Synods averaged about 500 miles in length by 200 in breadth, whereas the new Synod would be only a little more than 300 miles long by 175 miles broad. Dr. Carson said he traveled 605 miles to get to the last meeting of his Synod, from Bristol to Memphis.

(d) The advocates of the new Synod contended furthermore that *the work as well as the country was naturally a unit*. The conditions and the problems faced were the same throughout these highlands and differed in many respects from those of the low country. This work was distributed among four Synods, and was under the control of twelve separate committees with no definite policy of concerted action. *It was not good business to have a homogeneous work under a heterogeneous administration.*

The Church schools were taken as a striking example of this. There were about twenty-five of these, ranging from primary grades up to the two colleges. King College for boys at Bristol and Stonewall Jackson College for girls at Abingdon were languishing for lack of students and a sustaining constituency.

These colleges could be made the capstone of educational work in the new Synod. The secondary schools would become feeders to these institutions and a strong appeal could be made to the people of the new Synod and to friends outside for adequate endowment and equipment of the Synodical colleges. In this way these institutions would be supplied with a steady stream of students and a strong and responsible constituency. Unless something should be done to meet the lack of these essential needs the death warrant of the colleges was sealed.

2. The erection of the proposed Synod would intensify the work of Home Missions within the territory itself. It

HIGHWAYS AND BYWAYS OF APPALACHIA

would develop a deeper interest on the part of the mountain people by putting responsibility upon them. It would have the same effect, on a larger scale, as had been produced in the Synod of North Carolina by setting off the Presbyteries of Asheville and King's Mountain. The interest in Home Missions and the contributions to the work had been immensely increased by the erection of these two Presbyteries.

Rev. William E. Hudson, whose advocacy of the new Synod had much to do with its creation, in an article in the *Christian Observer* quoted Dr. John E. White as saying:

"The territory of the mountains has suffered the misfortune of being cut up by state lines. It may be necessary for every household to have its back yard, but it has been a serious matter with the mountain people that they have had to furnish the back yards for seven of the Southern states. It is an interesting but not generally known fact that in 1861 a proposition was for a while entertained of uniting the mountain ends of Tennessee, North Carolina and Georgia into an independent commonwealth. What would have been the result? It would have taken a million of the best American folks out of the back yards and put them upon the highway." It would have developed in them a spirit of self-respect, a power of initiative, and a sense of responsibility for their own interests. This political movement for a new state had been arrested by the Civil War. Let the Church take these people out of the ecclesiastical back yards and place them in a front yard of their own, and it would have the effect of intensifying their interest in the spiritual development of their own country.

3. The erection of the proposed Synod would magnify the work in the eyes of the Church at large. The needs, problems, and opportunities in the Appalachian highlands

THE SYNOD

could be presented to the Church in a unified and cumulative way.

There has been throughout the United States a growing interest in the mountain people—their history and traditions, their isolation and native strength, their needs and possibilities. The Church should take advantage of this and turn the eyes of its people to the great opportunity of evangelization and education in this region. This could best be done by erecting a mountain Synod as the most efficient agency for the vigorous prosecution of evangelistic and educational work in this isolated and neglected part of our country. The territory proposed for the new Synod had an area of 27,760 square miles with a population of 1,625,302 according to the census of 1920, of whom at least 1,000,000 are not members of any church. These people constituted the largest body of pure-blooded Anglo-Saxons to be found in the United States, and offered the most promising field for mission work within the reach of our Church.

These, then, were the arguments that carried the day for the erection of the new Synod:

1. It would *unify* a work that was artificially divided by state lines;
2. It would *intensify* interest in their own problems by arousing in the people of the mountains a sense of responsibility;
3. It would *magnify* the work before the Church at large by furnishing the opportunity to present it in a unified and cumulative way.

The four Synods of Virginia, North Carolina, Tennessee and Kentucky voted in favor of the movement, and an overture was sent to the General Assembly in session at Newport News, Virginia, in May, 1915, asking that the proposed Synod be erected.

The Presbytery of Abingdon in Virginia, the Presbytery of Asheville and the counties of Avery, Mitchell, Yancey and Watauga in North Carolina, the Presbyteries of Hol-

HIGHWAYS AND BYWAYS OF APPALACHIA

ston and Knoxville in Tennessee, and the counties of Bell, Harlan, Leslie, Clay, Knox, Whitley and McCreary in Kentucky, having been ceded by the four Synods, the General Assembly created the Synod of Appalachia, and called the new Synod to meet in the First Presbyterian Church, Bristol, Tennessee, November 2, 1915, at 7:30 P.M.

The opening sermon was preached by Dr. R. F. Campbell, who had been appointed by the Assembly to perform this duty, and who after the opening exercises was elected Moderator. Rev. Geo. Bachman was elected State Clerk and Treasurer. Committees on the various church causes were appointed and the Synod began its work in a systematic and orderly way.

Greetings were brought to the new Synod by the following ministers:

Rev. Dr. W. McF. Alexander, on behalf of the General Assembly, Rev. Dr. Homer McMillan from the General Assembly's



DR. CAMPBELL

Committee of Home Missions, Rev. Dr. J. W. Tyler, superintendent of the Assembly's mountain work, Rev. Dr. F. T. McFaden from the Synod of Virginia, Rev. Dr. H. H. Sweets from the Synod of Kentucky, Rev. Dr. A. A. McGeachy from the Synod of North Carolina, and Rev. Dr. James I. Vance from the Synod of Tennessee.

The statistical report showed that there were in the Synod 161 churches, 78 ministers, 550 elders, 532 deacons, 14,863 church members, and total enrollment in Sunday



FIRST MEETING OF THE SYNOD OF APPALACHIA, Bristol, Tenn., November 2-4, 1915
Rev. R. F. Campbell, D. D., Moderator
Rev. Geo. O. Bachman, State Clerk
Rev. E. L. Siler, Permanent Clerk

HIGHWAYS AND BYWAYS OF APPALACHIA

schools 15,990; \$109,096 contributed by the churches during the past year for local expenses, and \$85,525 for the benevolent causes.

It is interesting to compare these figures with those for the ecclesiastical year ending March 31, 1926, which are as follows: 174 churches, 125 ministers, 733 elders, 744 deacons, 24,077 church members, and a total enrollment in Sunday schools of 24,132; \$472,430 for local expenses, \$258,939 for benevolent causes. This indicated a remarkable growth in eleven years.

One of the older ministers in attendance at the organization of the Synod wrote to the *Missionary Survey* as follows:

"It has been the writer's privilege to attend five or six meetings of the Synod of Virginia, and some two dozen meetings of the Synod of North Carolina; but none of these seemed marked by so high a spirit of enthusiasm and hope as the first meeting of the Synod of Appalachia, held in the First Presbyterian Church, Bristol, Tennessee, November 2-4, 1915.

"Two-thirds of the ministers were present, and more than one-fourth of the churches were represented by ruling elders, 55 ministers and 47 ruling elders being present. This is almost exactly the proportion of ministers and elders in attendance upon the Synod of North Carolina at Charlotte in 1910, which was one of the largest meetings of that Synod ever held. It is safe to say that never in the history of the four Synods of Virginia, North Carolina, Tennessee and Kentucky, has the aggregate attendance of ministers and elders from this mountain territory approached the attendance at this opening meeting of the Synod of Appalachia.

"Enthusiasm ran so high that, in spite of precedent to the contrary, it broke several times into hearty applause. As this did not occur during debate, but was the sponta-

THE SYNOD

neous outburst of feeling that stirred in the hearts of the mountain men at being brought for the first time shoulder to shoulder in their common task, the Moderator made no effort to check it, and could not have done so if he had tried.

“Never did Committees work more faithfully or more intelligently. This was notably true in the important matters of Home Missions and of Schools and Colleges. The Committee on Schools and Colleges reported 24 Presbyterian institutions of all grades within the bounds of Synod, with 58 teachers and 1,365 pupils, and 40 buildings valued at \$255,150. The development and coördination of these schools will be one of the most important tasks of the new Synod.

“The Committee on Home Missions recommended, and the recommendations were adopted: (1) That the Synod elect Rev. J. W. Tyler, D. D., Superintendent of Missions for one year. (2) That Rev. Frank D. Hunt be elected Synodical Evangelist for one year. (3) That each Presbytery elect a Presbyterian Superintendent and Evangelist. (4) That the work of Home Missions be unified and co-ordinated with the work of the General Assembly’s Executive Committee.

“A temporary assignment was made to Presbyteries, of the territory ceded by the Synod of Kentucky, and of the four counties from Concord Presbytery in North Carolina; and a strong *ad interim* Committee on Presbyterian boundaries was appointed to report to the next meeting of the Synod. [NOTE. The Kentucky territory was later assigned to the Presbytery of Knoxville and the Counties of Avery, Mitchell, Yancey and Watauga in North Carolina to the Presbytery of Holston.]

“When younger men heard such veterans as Dr. Guerant and the Bachman brothers thank God with profound feeling that they had lived to see in the organization of

HIGHWAYS AND BYWAYS OF APPALACHIA

the Synod of Appalachia, what they had often dreamed of, their hearts were fired with hope and resolution.

“ ‘O Zion, that bringest good tidings, get thee up into the high mountains!’ ”

PLAN OF SYNOD'S WORK

While the Synod has all the plans and committees usually found in such an organization, there is one distinguishing feature, which at this time is challenging the attention of other Synods and the Assembly:

SYNOD'S WORK COMMITTEE

The Synod in its meeting in Chattanooga in 1921 adopted the following (corrected as amended since):

1. That Synod elect a “Committee on Synod's Work” to be composed of at least seventeen members and to meet at least annually, and at the call of the chairman.

2. That the Committee on Synod's Work be responsible for the work done by the Committee on Home Missions and the Committee on Schools and Colleges, and any other duties that Synod may refer to it.

3. That Synod be requested to place under the direction of the Committee on Synod's Work the work of the Committee on Evangelism, of the Committee on Religious Education and Young People's Work, and of the Stewardship Committee.

4. That the work and expense of this committee be met by giving “Synod's Work a fixed place in the Synod's benevolent budget.

5. That the Committee on Synod's Work be authorized to work through subcommittees, these committees to report to and be responsible to the full committee.

6. That the Committee on Synod's Work be authorized

THE SYNOD

to employ the necessary secretaries and field workers for the efficient conduct of the work committed to it.

7. That in fixing the budget for the Committee on Synod's Work provision be made for paying the expenses of the members attending the meetings of the committee.

8. That Rev. J. L. McMillan be made Convenor of the Committee on Synod's Work and that the committee elect its own officers, who shall be a chairman, a vice-chairman and secretary and treasurer.

9. That Synod's Standing Committee on Nominations be requested to nominate the members of this committee.

10. That it be understood that in accepting this report all former actions of the Synod touching the work now included in Synod's Work be rescinded.

At the meeting of Synod at Wytheville, Virginia, in 1922 the following was adopted:

PLAN OF WORK

1. *Systematic beneficence.* It shall be the duty of the Secretary of Synod's Work to set up the Presbyterian Progressive Program; to seek to engage the whole Synod in this work; and in conjunction with the Presbyterian group and congregational managers, pastors, sessions and diaconnate, to carry out this program in every church in the Synod, both in the financial and spiritual objectives.

2. *Synodical organ.* It shall be the duty of the Secretary of Synod's Work to issue monthly the *Appalachian Appeal*; to make this paper self-supporting by paid advertisements, by subscription or by having it placed on the congregational budgets of the local churches so that a copy may be sent to each family in the church.

3. *Home missions.* The Secretary of the Synod shall also be superintendent of any Synodical Home Mission work that may be undertaken by this Synod; but this work

HIGHWAYS AND BYWAYS OF APPALACHIA

shall in no way interfere with or supersede the work now being done by the Presbyteries. The Home Mission work of the Synod shall be supplemental only to the work being done in the Presbyteries, the Synod standing behind the Presbyteries and aiding financially and otherwise, but ever preserving the Presbyterian autonomy. This committee shall not undertake any work in any Presbytery except upon the request of said Presbyterian Committee on Home Missions. But for the coördination of the Home Mission work in our several Presbyteries this Synodical Committee shall follow the general policy of the strong Presbyteries helping the weak, as the need may arise. In addition to this policy, the Home Mission Committee will undertake definite work in Presbyteries when requested. The Secretary of Synod's Work shall give a written or verbal report to each Presbytery at each regular meeting, of the funds received and disbursed by the treasurer of this committee, and the work accomplished; and he shall give such a report to the Synod.

4. *Evangelism.* It shall be the province of the Committee on Synod's Work to foster the work of evangelism throughout the Synod in the following ways:

(a) By the employment of a general evangelist or evangelists whose whole time shall be given to evangelistic effort, under the direction of the Secretary of Synod's Work.

(b) With the coöperation of the Presbyterian Committees on Evangelism and the local pastors and congregations to secure pastors to hold evangelistic meetings, our goal being an evangelistic meeting in every church once a year.

(c) With the coöperation of the Sunday School Superintendent of the Synod, the pastors of our churches and the Sessions, with the local Sunday School Superintendent, parents and teachers, to conduct intensive evangelistic campaigns in our Sunday schools, thus not only saving

THE SYNOD

the young life of our churches in its morning time, but teaching our Sunday school superintendents and teachers the joys of personal evangelism.

(d) It shall be the duty of the Synodical Secretary to assist pastors and churches in the conduct of evangelistic services when such effort does not interfere with his other work.

5. *Schools and colleges.* It shall be the duty of the secretary, as he goes about the churches, to seek out the young people who may be induced to attend our schools and seek to lead them to our own institutions, to direct those in charge of our educational institutions to these young people, to visit our colleges and secondary schools and lay on the hearts of our young men and women the call to distinctive Christian service, and to aid the committee in any way possible, except that he shall not be expected actively to engage in the soliciting of funds for said institutions.

6 *Religious Education and Young People's Work.*

(a) Visiting the Sunday schools and churches for the purpose of getting in touch with the situation and aiding the pastors and superintendents in any way possible.

(b) Holding institutes and conferences for the purpose of giving information and inspiration.

(c) Holding schools of methods for the purpose of training teachers in the standard training course.

(d) Stimulating the Young People's Society work by visits and conferences.

(e) Holding Young People's Synodical Conference once a year.

HIGHWAYS AND BYWAYS OF APPALACHIA

SYNOD'S WORK COMMITTEE

Rev. R. F. Campbell, D. D., General Chairman, Asheville, N. C.

Rev. E. M. Craig, D. D., Secretary, Bristol, Va.

Rev. J. J. Fix, D. D., Secretary of Religious Education, and Young People's Work, Bristol, Tenn.

Mr. J. D. Faucette, Treasurer, Bristol, Tenn.

SUBCOMMITTEES

Stewardship

Rev. S. H. Hay, D. D., Chairman, Mr. R. S. Hazen, Mr. T. H. Thatch.

Home Missions

Rev. S. M. Glasgow, D. D., Chairman. Rev. B. M. Larson, Rev. R. P. Smith, D. D. Rev. G. H. Gilmer, D. D., Mr. J. D. Faucette.

Evangelism

Rev. F. J. Brooke, Jr., D. D., Chairman, Rev. B. M. Larson, Rev. Fritz Rauschenberg, Rev. W. K. Keys.

Schools and Colleges

Rev. C. C. Carson, D. D., Chairman, Judge F. B. Hutton, Mr. J. H. McConnell, Rev. C. R. Lacy.

Religious Education and Young People's Work

Mr. J. H. McCue, Chairman, Rev. E. E. Gabbard, D. D., Mr. P. R. Allen.

THE SYNOD

QUESTIONS ON STUDY I

Study the Map. (See insert.)

What states are represented in our Synod?

How many counties in each Presbytery?

Describe the country, its products and arteries of trade and travel.

Who were the pioneer settlers?

Tell of their civil and religious activities.

Show the growth of our Church during the last thirty years.

What was the occasion for the movement for the new Synod?

What arguments were advanced in favor of it?

How was the matter presented to the several Synods?

What is the area and population of the Synod?

When and where was the Synod organized?

Who was the first Moderator?

What interest and enthusiasm manifested?

When was the Synod's Work committee established?

What work was committed to its care?

Name its officers.

What are the duties of the Secretary of Synod's Work?

What are the duties of the Secretary of Religious Education?

How many Subcommittees and their departments?

What is the *Appalachian Appeal*?

What are you doing to help put it into every home?

STUDY II PRESBYTERIAL HOME MISSIONS

“Lift up your eyes, and look on the fields; for they are white already to harvest.” John 4:35.

“Go out into the highways and hedges, and compel them to come in.” Luke 14:23.

“And ye also shall bear witness, because ye have been with me.” John 15:27.

“But ye shall receive power, after that the Holy Ghost is come upon you.” Acts 1:8.

HOME MISSIONS AND EVANGELISM

THERE are several phases of this great work:

1. *Assembly's Home Missions*, under the direction of the Assembly's Executive Committee, Dr. S. L. Morris and Dr. Homer McMillan, secretaries, with headquarters in Atlanta, Ga. All the churches in the Assembly are expected to give to this cause.

The committee distributes these funds to help the weaker and more promising Presbyteries in the great tasks they are faithfully trying to perform.

Every Presbytery in the Synod of Appalachia receives help from this committee to aid in its great Home Mission work.

2. *Synod's Home Missions*. See "Plan of Synod's Work," Paragraph 3, page 21.

3. *Presbytery's Home Missions*. See the following articles.

4. *Congregational Home Missions*: That work conducted by a particular church or its members in mission Sunday schools and chapels, often carried on by volunteer workers and in some instances under the care of an assistant pastor.

Many notable examples might be given; just a few, however, with the prayer that God may encourage all to greater activity along this most important line.

Several years ago the First Church, Asheville, N. C., started missions in West Asheville and on Ora Street. The former has grown into a strong self-supporting church, with its fine brick building and has seen its own mission organized into Robert Bingham Church. Ora Street has grown and has a most promising mission in its care.

The First Church, Knoxville, fostered and developed

HIGHWAYS AND BYWAYS OF APPALACHIA

Little Brick which to-day has nearly four hundred members and with the mother church has seen the John Sevier mission organized into a church.

Royal Oak, Marion, Virginia, started four mission Sunday schools, resulting in winning hundreds of souls for Christ. These points have been made into a group for a pastor.

There are many other just as notable examples, but there are hundreds of places waiting for you or some one.

PRESBYTERIAL HOME MISSIONS

This study has to do with the subject as presented by the Home Mission committees of the following Presbyteries composing the Synod:

Abingdon Presbytery, Rev. G. H. Gilmer, D. D., Supt.

Asheville Presbytery, Rev. Fritz Rauschenberg, Supt.

Holston Presbytery, Rev. Walter K. Keys, Supt.

Knoxville Presbytery, Rev. B. M. Larson, Supt.

The study following this is a continuation of Presbyterian Home Missions but has reference to orphanages and schools, all being under the care of the same Presbyterian committees.

HOME MISSIONS IN ABINGDON PRESBYTERY

REV. G. H. GILMER, D. D., Superintendent

I. *How the work is managed.*

At each spring meeting of Presbytery a Committee on Home Missions is elected, being composed of five ministers and four elders. The Presbytery designates the chairman of the committee, and also designates the superintendent and treasurer who is the executive officer of the committee to carry out all its plans. The superintendent is paid a salary and all necessary traveling and office expenses. As

PRESBYTERIAL HOME MISSIONS

he is given an annual pass over the railroad and as he does his own office work his expenses are very light. He is the only salaried officer, and as he teaches and preaches in the mission fields practically every Sunday in the year the overhead expenses of the work are almost nothing. All that is given goes to the support of those actually engaged in the work. The committee is charged with the following duties, which we give in condensed form from the Manual of Presbytery:

1. To provide for the feeble and vacant churches.

2. To care for the strictly missionary portions of Presbytery.

3. To provide work for our candidates for the ministry during their vacation when practical.

4. To have the oversight of mission schools, the superintendent visiting the schools and examining the pupils on their Bible course. In the boarding schools provision is made for the care of orphans.

5. To guarantee the salaries of all workers, seeing that as much as possible is raised in the field, and the balance paid from our treasury. The workers report quarterly showing balance of salary due them. Self-support is the goal in all fields.

6. To have charge of loan funds which are loaned without interest for five years to fields building churches and manses.

7. To plan all work for the year at a meeting held just before the spring meeting of Presbytery, and to report to Presbytery in writing on all the work of the previous year,



DR. GILMER

HIGHWAYS AND BYWAYS OF APPALACHIA

giving an itemized account of all receipts and disbursements for the work.

Should occasion require the committee may be called to meet at any time by the chairman, the superintendent, or any three members of the committee.

All funds intended for Home Missions in the Presbytery should be sent to Jas. M. Graham, Treas., Wytheville, Va., and plainly marked "For Home Missions in Abingdon Presbytery."

The Assembly's Committee at Atlanta gives us a 25% bonus on all Home Mission funds up to sixteen thousand dollars.

All churches, Sunday schools, auxiliaries, and individuals in the Presbytery are asked to help in the work.

II. *Needs.*

Abingdon Presbytery is composed of the following counties in southwest Virginia: Lee, Wise, Scott, Buchanan, Dickenson, Russell, Washington, Tazewell, Smyth, Grayson, Bland, Wythe, Carroll and Pulaski; and McDowell County, W. Va.—15 counties. It has a population of about four hundred thousand, of whom about one hundred thousand are church members. That leaves about three hundred thousand who are not members of any church.

The great need is to win these three hundred thousand people to Christ. That is our task.

There are 56 churches in the Presbytery, with the following officers and members given approximately: ministers 35, elders 200, deacons 200, members 7,000. Our need is to go ourselves and to pray the Lord of the harvest to "thrust out" all these into the harvest that we may bring the three hundred thousand to Christ.

There are communities in our Presbytery where ten thousand people are in walking distance of the center and not one-hundredth part of these are being reached by the gospel.

PRESBYTERIAL HOME MISSIONS

In the counties of Dickenson, Russell and Grayson we are doing practically nothing, having just reached the edge of the counties. Why are we not reaching them? Because we haven't the men and means.

There are probably a hundred thousand children in the bounds of Abingdon Presbytery who have no religious teaching in home or Sunday school, or anywhere. And some of these the state has not yet been able to reach with the public school. The writer was recently in a community where there were about forty boys and girls, some twelve or fifteen years old, who had never been to school a day in their lives.

Another task is to help these boys and girls get a Christian education. There are a few homeless boys and girls, and some worse than homeless, whom we should help.

III. *What is being done.*

(As this book is intended to be more or less permanent, and as the workers change from time to time, we give no names of workers. For an up-to-date list of workers see the Annual Report of the Home Mission Committee and study it in connection with this.)

We help maintain evangelists in Lee, Wise, Scott, Buchanan, Smyth, Bland, and Carroll counties; and have one general evangelist for half his time; also a superintendent who gives his whole time to the work.

We also aid several pastors in groups of churches not yet self-supporting, and have one Hungarian evangelist.

Then we have a number of trained women workers in mission schools, and others who give their whole time to religious work. (The schools are given in another chapter.)

At this time we are helping to support 15 ministers and 27 women workers in the entire field.

HIGHWAYS AND BYWAYS OF APPALACHIA

The ministers are reaching approximately twenty thousand people with the Gospel, and go into thousands of homes in their pastoral work.

The women workers teach in day schools and Sunday schools, and work in Christian Endeavor societies, prayer meetings, daily vacation Bible schools, and do much house-to-house visitation.

All workers are on the lookout for homeless boys and girls who are helped in our own schools, and sometimes sent to other schools, or orphanages.

Much clothing is distributed to the poor, and at Christmas times large numbers of toys are given to the children of the underprivileged class. Such things are sent to the missions as gifts from various sources. All workers give special attention to the sick and dying.

IV. *The Mission schools.*

Our workers discovered here and there communities where the state has not yet reached the children with its educational system, so when the educational campaign was made some years ago a certain part of the funds were set aside to aid these communities till the state can reach them. The Home Mission Committee was charged with this duty, and was instructed to care for orphans in the boarding schools. The funds were limited so only a few of the most needy communities could be helped. At present the Presbytery has six mission schools which are listed below:

1. *Grundy Presbyterian School*, Grundy, Buchanan Co., Va., 15 teachers and 230 pupils. About 150 are boarding pupils and 38 of these are orphans. (This school gets a large part of its support from outside the Presbytery.)

2. *Bethesda High School*, Ocala, Carroll Co., Va., a day school with 3 teachers and 85 pupils.

PRESBYTERIAL HOME MISSIONS

3. *Girls' Industrial School*, Foster Falls, Wythe Co., Va., with 3 teachers and 40 pupils, 33 being orphans. This school has recently been enlarged and can now care for 60 girls. It will fill up slowly, as only those in real need are taken. Girls are taught all kinds of housework and given a limited literary course. Homes, or positions, are secured for them when they finish.

4. *Hoot Owl Hollow School*, Big Stone Gap, Va., R. F. D., with 3 teachers and 83 pupils, no boarders, although children are cared for at the Mission till they can be placed in a home or school.

5. *Franklin High School*, Indian Valley, Va., R. F. D., a day school with 3 teachers and 60 pupils.

6. *Oreton School*, Big Stone Gap, Va., R. F. D., a day school with 2 teachers and 40 pupils. (The Lewiscot League has purchased a farm in connection with this school, on which we hope to build a large home and school for homeless children some day.)

The Presbytery owns the buildings and equipment of all these schools. All schools give a four year high school course, except the Girls' Industrial and Oreton, which hope to give it in the near future. All schools teach the Bible daily, and the teachers work in Sunday schools, Christian Endeavor, and other religious work, and do general community work.

V. *Some results.*

Twenty-five churches are receiving aid from the Home Mission funds, and in addition about fifty mission points are being supplied, and thirty-nine Sunday schools being operated.

Such large churches as Bristol Central, Norton, Big Stone Gap and Welch were at one time mission churches, and are now giving back into the church far more than they ever received.

More than four thousand members have been added

HIGHWAYS AND BYWAYS OF APPALACHIA

to the churches in the Presbytery in the past ten years, and more than half these came from the mission fields.

In our mission schools more than five hundred boys and girls are receiving a Christian education. Some of these have gone from the mission schools into the colleges. Some have gone into the ministry, and not a few have definitely declared for life service.

Several hundred orphan children have been cared for and put in the way of earning a living.

How you may help the work.

1. Pray for it constantly.
2. Give to it systematically.
3. Speak for it favorably to others when you can.
4. Be a soul winner *yourself* among your circle of friends.
5. Look out for boys and girls needing help and tell them where they can get it.

HOME MISSIONS IN ASHEVILLE PRESBYTERY

REV. F. RAUSCHENBERG, Superintendent

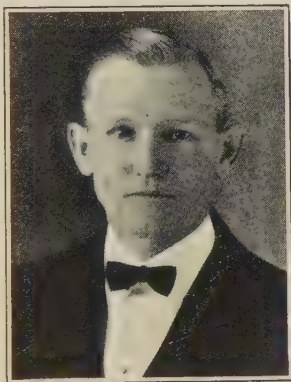
On Dec. 5, 1926, at the First Presbyterian Church in Asheville, at the morning and evening services, the 30th anniversary of the organization of the Asheville Presbytery was appropriately observed. Dr. R. F. Campbell told of the beginnings of the Presbytery and the reasons for its organization. Up to 1896 the Presbyterian churches in the eleven counties west of and including Madison, Buncombe and Henderson, were under the jurisdiction of the Mecklenburg Presbytery which extended from the Tennessee state line to a line fifty or sixty miles east of Charlotte. This territory was in a manner neglected and was the back yard of the big area, the distance being so great

PRESBYTERIAL HOME MISSIONS.

to the place of meeting and the churches so relatively weak that they were rarely represented at the meetings of the Presbytery. Dr. Campbell said that not only was this handicap encountered, but that the needy Home Mission field was very inadequately manned and worked. The First Church of Asheville with some four hundred members, in which the Presbytery was organized, Dr. Campbell being the pastor at the time, was the only self-supporting church in the entire Presbytery.

The First Church and its pastor together with Rev. R. P. Smith, D. D., and others started and fostered the movement for a new Presbytery which was organized with many misgivings on the part of the mother Presbytery of Mecklenburg. Dr. Campbell and Dr. Smith by reason of their familiarity with the territory, the first serving in the field as pastor in Asheville and the second serving as Superintendent of Home Missions in Mecklenburg Presbytery and prior to that as Superintendent for the Synod of North Carolina, were well aware of the needs, the opportunities, the great possibilities, and with tireless zeal and energy labored until success crowned their efforts.

As wisdom is justified by her children, so this plan, carried through thirty years ago, has been abundantly justified by the results. In 1896 the Presbytery of Asheville had 7 ministers, 16 churches and 1,000 members. The records for 1926 show 25 ministers, 3 candidates, 31 churches and 4,000 members. Seven foreign missionaries have gone out from our churches. The First Church of Asheville did



MR. RAUSCHENBERG

HIGHWAYS AND BYWAYS OF APPALACHIA

not long remain the only self-supporting organization. Through the zealous Home Mission activity of the young Presbytery from the Home Mission ranks have come fine and flourishing self-supporting churches at Hendersonville, Brevard, Canton, Montreat, Black Mountain, Swannanoa, Waynesville, Bryson City, Murphy and West Asheville. These churches, themselves the beneficiaries of Home Missions and evangelism, are now in turn zealous in good works and are loyally extending the Kingdom at home and abroad.

The first year of the Presbytery's history the total offerings of the churches for all causes were about \$5,000. In 1926 the offerings were about \$118,000, and unreported gifts according to our treasurer would swell the total to some \$145,000.

Many have come and gone in the churches during the years, the population has rapidly increased, and the Presbytery, laboring with commendable zeal and Home Mission and evangelistic fervor, has shown an increase in numbers far above the average. Remarkable growth may be seen from the following facts: The population of the United States in 1901 was 75 millions; in 1926 it was 115 millions, an increase of 51%. In these twenty-five years the increase in membership of all Protestant churches was 41%. The Southern Presbyterian Church increased in this period 106% while the Asheville Presbytery increased 300%. A wonderful Home Mission and evangelistic record.

The Presbytery of Asheville embraces the eleven western North Carolina counties of Madison, Buncombe, Henderson, Transylvania, Macon, Clay, Cherokee, Graham, Swain, Jackson and Haywood, reaching from Montreat on the east to Murphy and the state line on the west, a distance of 140 miles. Dotting this beautiful mountain territory are some fifteen towns and cities with a population

PRESBYTERIAL HOME MISSIONS

ranging from 500 to 65,000 a total of some 100,000 town and city folk. Scattered through the fertile valleys and rugged mountains are another 125,000. Of this total of 225,000 it is estimated that fully 125,000 are out of the church.

Through the years the Presbytery has made wonderful strides in overtaking the spiritual destitution. Through the Christian day school, Sabbath school and mission church much has been accomplished, and to-day, with a definite program and through well-organized institutions and efficient workers, the Spirit of God is bringing things to pass in the giving of the blessed gospel of the Son of God to the peoples of this section.

Effective means for furthering Home Missions is the work being done at the Mountain Orphanage, at Black Mountain, N. C., where we are seeking to rear and train in the nurture and admonition of the Lord some sixty-odd boys and girls; and, at the Maxwell Training School at Franklin, N. C., some thirty-five boys are given a Christian home and an opportunity in life. These two institutions are merely mentioned here, as elsewhere in the book a special article is devoted to them. They are a vital part of our Home Mission program and a large and important work the Lord has given us to do.

In addition to the efforts of the eleven self-supporting churches, through twenty-five mission churches and out-post Sabbath schools, faithful pastors and layworkers are earnestly endeavoring to cultivate the field. Every year witnesses a definite gain all along the lines.

To care for the twenty-two mission workers, to support the hundred children definitely in our care, to aid and encourage the twenty-five mission churches and Sabbath schools it is necessary for us to receive in round figures about \$35,000 annually. As we are constantly seeking to enter in through new doors the cost is steadily increasing.

HIGHWAYS AND BYWAYS OF APPALACHIA

God is blessing our people with the spirit of liberality and has raised up friends for the work from the outside, especially in the old mother Presbytery, the good people of the Second Church of Charlotte having a definite part with us in this great work.

As it requires all of our regular funds for the current expenses in the mission work we have been sadly handicapped in rendering assistance to the mission churches in need of buildings. To meet this need we have organized a Church and Manse Erection League. At present we have about one hundred and twenty-five members who respond as many as three times a year with the amount voluntarily pledged. Subscriptions range from \$1 to \$25. From this fund a timely gift of a few hundred dollars often means the beginning, and sometimes the actual saving, of a work.

The Home Mission Committee publishes a four page monthly paper devoted to the interests of the work. Through its columns the people at home and the friends afar are kept informed. Monthly reports are given by the treasurer and items of interest throughout the Presbytery are recorded. Twelve hundred copies are mailed out each month. The paper has a large part in creating a Presbyterianial consciousness, with a solidarity of interests and oneness of purpose.

The Home Mission enterprises of the Presbytery are efficiently managed through a committee holding regular monthly meetings at a stated time and place, and in the course of the year meeting two to four times in called session. Earnest thought, careful planning and aggressive action are given unstintedly to the work by active pastors and busy, consecrated laymen composing the committee. The men are Rev. R. F. Campbell, D. D., Chairman, Rev. R. P. Smith, D. D., Treasurer, Mr. J. B. Shope, Secretary, Rev. F. Rauschenberg, Supt. Home Mission, Rev. L. T.

PRESBYTERIAL HOME MISSIONS

Wilds, D. D., Rev. P. N. Gresham, Rev. H. B. Dendy, Mr. Ruffner Campbell, Mr. J. H. McConnell, Mr. P. R. Allen, Mr. E. J. Griset, Dr. I. J. Archer and Mr. J. J. Conyers.

Money invested in the Home Mission work of Asheville Presbytery yields rich dividends. Aid us in the work with your gifts and with your earnest prayers.

For all the Lord hath done for us, we never will cease to praise Him.

Confidently we face the future. The foundations are unshaken! God reigneth! He will continue His blessings, even as He has wonderously used and blessed His servants in this mighty land.

HOME MISSION WORK OF HOLSTON PRESBYTERY

REV. WALTER K. KEYS, Superintendent and Evangelist

The Home Mission Committee of Holston Presbytery consists of Mr. J. D. Faucette, Chairman, Mr. Frank Taylor, Sec.-Treasurer, Mr. Sam R. Sells, Mr. Frank Cloud, Rev. S. H. Hay, D. D., Rev. R. D. Carson, D. D., Rev. D. C. Amick, Rev. T. H. Spence, Jr., Rev. Geo. F. Johnson, Rev. T. P. Johnson, D. D.

Another member, Mr. Frank T. Nance of Morristown, Tenn., died just as this was going to press.

Holston Presbytery, the Heart of Appalachia

Appalachia is the scenic, mountain Synod of the Southern Presbyterian Church, and Holston Presbytery is the heart of Appalachia. Lying, as it does, between the Presbytery of Abingdon on the one side and the Presbyteries of Asheville and Knoxville on the other, Holston Presbytery is indeed in the mountains and of the mountains. Her territory is either touched or traversed by all the main ranges of the Southern Appalachian System. Without leav-

HIGHWAYS AND BYWAYS OF APPALACHIA

ing her borders one may scale the heights of the Blue Ridge, the Blacks, the Roan, the Great Smokies, the Linville, the Beech, the Unakas, the Cumberlands, the Iron, the Holston, the Greens, and many other lofty ranges. Within her bounds stand all the majestic peaks of the Black Mountains, ranging from Mitchell, monarch of eastern America, to Celo, infant of the Black family, but even more beautiful than his taller brothers. Other peaks of wide renown are Grandfather, with his hoary beard and furrowed brow, and the Roan, with his massive shoulders wrapped in a balsam mantle of darkest green. Threading their way through the valleys between these high mountains are



MR. KEYS

some of the most beautiful rivers of America—the Holston, the Watauga, the French Broad, the Nollichucky, the Linville, the Estatoa, and the Doe rivers. Many leaping, laughing mountain streams come dashing down the rugged slopes forming beautiful waterfalls. Quite a number of delightful summer resorts are located in Holston Presbytery—Blowing Rock, Linville, Pineola, Banner Elk, Little Switzerland, Galbraith Springs, Tate Springs, and Mooresburg Springs. Magnificent highways traverse these regions to-day in

striking contrast to the bridle paths and wagon roads of a few years ago. It is doubtful if there is a more beautiful road in all America than the Yonahlossee Trail circling Grandfather Mountain from Blowing Rock to Linville. The drive across Little Switzerland is spellbinding and beggars description, while the broad high-

PRESBYTERIAL HOME MISSIONS

way leading from Spruce Pine to Bakersville has most wonderful panoramic views. Would it not be both delightful and profitable for the members of our churches to visit the Home Mission work of Holston Presbytery and at the same time see the wonders of the country in which it is being carried on? Let's "See Holston Presbytery, and the Synod of Appalachia, first."

Historical Sketch of Holston Presbytery

According to the available records the oldest church in Holston Presbytery is the New Providence Church in Hawkins County. This community was settled by Scotch-Irish coming from the Valley of Virginia who were members originally of the New Providence Church near Staunton, which is now the second largest country church in the Assembly. Organizations followed at Paperville, Jonesboro, Blountville, Rogersville, Leesburg, and other points. These churches were at first a part of Abingdon Presbytery. In 1826 a petition was sent to Synod asking that a new Presbytery be formed. This petition was granted, the Presbytery was organized and named Holston. The first meeting was held at Jonesboro on Jan. 1, 1827. It is indeed fitting that in the year 1927 we should celebrate the Centennial of our Presbytery by studying her present work and program. Holston Presbytery was fathered by the Rev. Samuel Doak, D. D., the prince of pioneer preachers of this section.

Prior to the formation of the Synod of Appalachia, Holston Presbytery was confined to Tennessee territory; but, with the making of the new Synod, a portion of North Carolina lying between the summit of the Blue Ridge Mountains and the state line was added to the Presbytery. At present the Presbytery is made up of twelve counties in Tennessee—Grainger, Hancock, Jefferson, Hamblen, Greene, Cocke, Hawkins, Washington, Unicoi, Carter, Sullivan and Johnson—and four in North Carolina—Watauga,

HIGHWAYS AND BYWAYS OF APPALACHIA

Avery, Mitchell and Yancey. In at least two of these counties our Church has no work at all, and in several others very little.

The Home Mission Task of Holston Presbtery

Our work is under the direction of an Executive Committee of Presbytery's Home Missions consisting of eleven



THE INGRAM TWINS
Just Two of Twelve

members which meets every two months to consider the whole program of the Presbytery. The work is supported by the contributions of the churches supplemented by an appropriation from the Assembly's Committee of Home Missions. In situation and composition Holston Presbytery presents a somewhat unusual Home Mission field.

PRESBYTERIAL HOME MISSIONS

There are few self-supporting churches within her bounds and none that could be called rich. Yet her territory is overflowing with Home Mission obligations and opportunities. In taking over the four counties of North Carolina she assumed a tremendous Home Mission burden. Her total budget is not more than half enough to properly care for all her work. Many communities are crying for help, and her answer must continue to be a heartbreaking No. In the sixteen counties of the Presbytery there are more than 350,000 people. Of this number it is doubtful if 100,000 are members of any Church, while only 5,758 are members of our Church. When we recall how large a percentage of the early settlers of this whole section were of Presbyterian descent we must realize that in the past our Church has failed often even to provide for her own.

What Is Being Done in Holston Presbytery

In a study so brief as this it will be possible to give only a skeleton outline of what is being accomplished in the various departments of the Home Mission work of Holston Presbytery. Many thrilling stories of the workers in action must be omitted. Many romances of service and self-denial must be left untold. In fact it is not possible to call attention to the fields and workers by name. May we suggest that the booklet "Our Jerusalem" be used in connection with the study of this chapter where it is available. It outlines the work by counties and, with very few exceptions, the workers named there are still "carrying on" for Christ. The accomplishments of the Home Mission work of Holston Presbytery may be summarized as follows:

Pastoral Work

Assistance is given to thirteen pastorates in providing support for as many ministers who preach at more than thirty organized churches and at nearly as many mission points. It is interesting to note that three ministers are

HIGHWAYS AND BYWAYS OF APPALACHIA

now serving in the great mountain section to which Rev. John Abner Harris gave his life, and four are kept busy on the mountain tops where Rev. Edgar Tufts laid the foundation of Presbyterianism. In fact, with few exceptions, all the work of our Church in the four counties of



CROSSING THE ROAN
Misses Clark and Robinson

North Carolina and some across the Tennessee line was begun by these two great men of God.

Community and Sunday School Work

Perhaps the most effective and permanent piece of work now being done in Holston Presbytery is that of our community and Sunday school workers. About fifteen of these workers are always on the job. The Sunday school

PRESBYTERIAL HOME MISSIONS

enrollment of Holston Presbytery is 6,956 as compared with the church membership of 5,758. In only one other Presbytery of the Assembly does the Sunday school enrollment exceed the membership by such a margin as this. In the Home Mission churches of our Presbytery there are at least fifty Sunday schools with an enrollment which is just about double that of the church membership. Compare the records of other Presbyteries and of the Assembly as a whole.

School Work

Special articles dealing with the high schools at Banner Elk and Plumtree are found elsewhere in this book. In addition to Banner Elk and Plumtree we have these elementary schools in coves isolated from public schools: The Bad Creek School, Honeycutt, N. C. One teacher, enrollment, 25. The Pig Pen Creek School, Toledo, N. C. One teacher, enrollment, 21. The Cloudland School, Bakersville, N. C. One teacher, enrollment, 40. In coöperation with the counties we help maintain the following: The Buladean School, Buladean, N. C. Three teachers, enrollment, 110. The Hughes Chapel School, Buladean, N. C. One teacher, enrollment, 40. The Cove Creek School, Roan Mountain, Tenn. Two teachers, enrollment, 58.

In Cocke County, Tenn., elementary schools are taught at Ebenezer, Smoky Mountain, and Mt. Sterling with five teachers and a total enrollment of 130. This work is maintained by the Assembly's Committee as a part of the Mountain Department's work. It was established by Dr. E. O. Guerrant.

In Holston Presbytery there are twelve schools, including our high schools, being maintained as a whole or in part as Home Mission projects, employing 30 teachers and enrolling 750 pupils.

Daily Vacation Bible Schools

During the last two summers special attention has been

HIGHWAYS AND BYWAYS OF APPALACHIA

given to daily vacation Bible school work in Holston Presbytery. Several teams from the Assembly's Training School have been employed for full time, while many volunteers have willingly assisted. Last year 20 schools were conducted, touching the lives of more than 1,000 children. This year we hope to put on a school at every mission point.

Evangelistic Work

An evangelistic service at every church and mission each year is our goal. Constantly there radiates from the lives and service of all the workers on the field a spirit of personal work and soul winning. As a result of these combined activities there has been a constant and gratifying growth in our Home Mission churches. During the two years just past the membership has increased more than 40%. The Presbytery's evangelist gives much of his time to revival work having received 275 into the Church since beginning the work two years ago. This year we are entering heartily into the Synod-wide evangelistic campaign and expect to hold a meeting at every church and mission.

Financial Progress

One of the most gratifying developments of the Home Mission work of Holston Presbytery has been along the lines of stewardship in the churches themselves. Many of our churches in the poorer communities are giving liberally. One mountain church gave more than \$1,200 to benevolences last year. Another gave \$175 to the Orphanage through the Sunday school offerings on the first Sunday of each month. Still another mountain church, located in one of the poorest coves, won the Rally Day banner in the Presbytery. It is only a matter of a short time until we shall have several self-supporting fields developed in our Home Mission territory.

The Needs of Holston Presbytery

We shall take time to mention only the outstanding needs of the Home Mission work of our Presbytery. The

PRESBYTERIAL HOME MISSIONS

needs are staggering when we compare them with the funds which are provided to meet them. Below are some of them.

1. *Workers.*

At least four additional ministers are badly needed to properly care for the work already opened and to enter the strategic points which are now open to us. Fifteen more Sunday school and community workers and teachers are very much needed. For the special summer work we could use more than a dozen workers.

2. *Buildings.*

The most neglected feature of the work of Holston Presbytery is her building program. A new orphanage is an immediate necessity. The one we have is a fire trap. This would cost at the minimum \$50,000, more likely \$100,000. A power and light plant must be put in at Banner Elk—estimated cost \$40,000. A new Boys' High School must be built or this part of our work discontinued—estimated cost \$100,000. At least four manses should be built at once to provide homes for our preachers, and two additional teachers' cottages are needed. Eight or ten churches and chapels should be built soon, some of them where there is no church at all, others where the church is fast rotting down. At least a dozen of our churches need repairing, enlarging and furnishing. To care for these needs on our fields we should have not less than \$30,000. In all of these communities the people are ready to do what they can, but they are poor and cannot do it all. And the Church says to them, We have nothing to give to help with your building program. How long, O Lord, How long?

3. *Whole-Hearted Interest of Our People.*

Holston Presbytery's Home Mission work needs very much the loyal and undivided heart-interest of every pastor, officer, and member of every church within the Presbytery. It is a sad but significant fact that there has not

HIGHWAYS AND BYWAYS OF APPALACHIA

been the consciousness of our Presbyterian responsibilities in the hearts of our people as much as it might have been.

4. *Increasing Financial Support from the Presbytery.*

Holston Presbytery must assume more and more the burden of her own work. Only a small percentage of the support of our own Home Mission institutions comes from within our bounds at present. The ever growing needs and demands of the work call for ever increasing support from individuals and churches. We cannot stand still. Shall the order be "Forward," or "Retreat"?

5. *Prayers of Those Who Continue in Prayer.*

The greatest need of both the work and the workers of Holston Presbytery is prayer. On the walls of a little church which is the center of what is, in some respects, the most remarkable piece of Home Mission work in the Southern Presbyterian Church there ever shines clearly in bold-faced letters these words, *Prayer changes things*. In the name of all the workers of Holston Presbytery and on behalf of every department of our work we would close this study with the earnest request, "Christians, brethren, friends, pray for us."

HOME MISSIONS IN KNOXVILLE PRESBYTERY

REV. T. S. McCALLIE, D. D., Chairman

The Home Mission Committee of Knoxville Presbytery consists of the following members:

Rev. T. S. McCallie, D. D., Chairman, Rev. J. G. Venable, D. D., Mr. P. H. Thatch, Rev. R. S. Sanders, D. D., Mr. O. K. Jones, Rev. S. M. Wolfe, Rev. S. M. Glasgow, D. D., Rev. E. E. Gabbard, D. D., Mr. R. S. Hazen, Mr. H. A. McCamey, Rev. C. R. Blain.

Rev. B. M. Larson, Superintendent and Treasurer, Athens, Tenn.

The Knoxville Presbytery is made up of portions of

PRESBYTERIAL HOME MISSIONS

eastern Tennessee and southeastern Kentucky. It extends in almost a straight line north and south for more than two hundred miles and has a width of less than one hundred miles. The eighteen counties in Tennessee and seven in Kentucky comprise the large area of 10,780 square miles. There are eight states of the American Union that have less territory than the Presbytery of Knoxville, which comprises a country of constantly shifting panoramas of interest and beauty. There are tall mountains, beautifully wooded hills, clear streams, great rivers and fertile valleys, in which are located great cities, many growing towns and villages, great farms and mountain communities. There is in this vast territory a population of more than 700,000 people of whom there are 400,000 moving on into eternity with no knowledge of God and the gospel of his Son. A very conservative estimate convinces us that more than 233,428 boys and girls at our very door are out of Sunday school, untouched by the Church or its strong right arm, her teaching agency, the Sunday school, growing up in ignorance of the Word and the Way of Life. We have within our bounds 62,469 negroes and not a single mission or effort to reach them for Christ.

The total population of our Presbytery, organized in 1846, is more than that claimed by twelve of our states, according to the United States census of 1920.

The appeal to our missionary responsibility has always been and is to capture this territory with its vast throng of people for Christ and the Kingdom of God. It creates a sense of responsibility upon our churches that draws constantly and increasingly toward sacrificial living and giving. Out of this vision for the task there has developed a strong sense of Home Mission responsibility that through the years has greatly stimulated interest and support for this work. In the last five years the gifts for the work under the direction of the Home Mission Committee have

HIGHWAYS AND BYWAYS OF APPALACHIA

increased from \$10,000 to more than \$40,000 while the bare minimum needs for conducting the work under the committee's supervision: Sustentation, Mountain Missions and Bachman Memorial School and Home, will total \$45,700 for the year 1927-28.

A study in contrasts will not be out of place just here. When our work began in the mountains, twenty years ago, the vast majority of the population were in utter ignorance as to our church and its system of government and doctrine. The very name Presbyterian would carry a strange sound to their ears, and the first evangelist sent to that territory was looked upon with suspicion. There was little of the spirit of welcome that now pervades the whole territory. Our first workers literally had to make a way for themselves, while now they are welcome in every home and hamlet in our entire territory.

The first distinctive home missionary in our mountain territory, about twenty years ago, was Rev. J. E. Robinson, who for several years blazed missionary trails through the mountain wilderness and acquainted a few hungering hearts with the knowledge of God and inspired a spirit of inquiry for what the Presbyterian Church had to offer through its distinctive presentation of the gospel.

As our Church has always championed the cause of education, and as the teacher has always gone with the preacher, among the first things done in this territory was to establish small schools, which supplemented the meager provision made by the state, and in some cases gave opportunity of school for the first time to boys and girls who had never known the meaning of the word. It is a matter of deep regret to the present committee that we have no full record of the names and of the services of these faithful women, who, for meager pittances, went into these mountains and endured all manner of hardships that they might present not only the appeal of knowledge to ignorant

PRESBYTERIAL HOME MISSIONS

minds, but to help the preacher bring a knowledge of God in Christ to equally ignorant hearts. These good women endured many hardships and suffered much misunderstanding, but the fruits of their work will always abide. Our mountains were indifferent to the gospel, but they were not indifferent to the school, and fathers and mothers who could neither read nor write had a burning desire that their lads and maids should have more privilege and opportunity than had ever come to them. These small schools were eagerly welcomed and paved the way for a type of evangelism that bids fair in future years to practically revolutionize social conditions in many parts of our territory.

A little more than ten years ago, recognizing that through the work done by Mr. Robinson and these faithful school teachers the time was ripe for a real invasion of the mountain country by evangelists who would be willing to live in the mountains and catch an understanding spirit of the lives and longings of the mountain people, two young Presbyterian preachers were offered work by the committee. These were Rev. S. M. Wolfe and Rev. Carl L. Sentelle, who for these years have been building, in some places upon foundations already laid and in other places upon those they themselves have laid, a mighty work in our mountain territory.

When Mr. Wolfe first went into the mountain territory he chose the places where practically no Christian work had ever been done, visiting the families that had fewest neighbors and getting acquainted with people to whom visiting strangers were rare visions. He was looked upon at first as rather a suspicious character, and had to break down strong walls and barriers of prejudice and opposition. Mr. Wolfe, by his gentleness, tact, sympathy, and understanding of the workings of the human mind and heart, and his strong hand of helpfulness where need arose,

HIGHWAYS AND BYWAYS OF APPALACHIA

soon won for himself the personal friendship and confidence of the people that has grown, strengthened and deepened all through the years until to-day he is one of the best loved men in the mountains. Everywhere he goes he is looked upon as a real ambassador of Christ and he has proved a channel of grace to multitudes of thirsty souls who regard him as their spiritual father.

Mr. Sentelle was given pastoral supervision and school work in the mountainous section close to Farner, Polk County, as a field for his activities, and through his sympathy with young people won for himself a place in the affections of hundreds of boys and girls, who look upon him as the best friend they have ever had. He readily developed an understanding of the people among whom he worked and with his good nature, optimism and cheerful helpfulness made a place for himself in the mountain work that God has used largely in the bringing of many young lives to Christ, and has given to some of them a vision of service that has resulted in the offering of their lives for Christian service. Mr. Sentelle was largely instrumental in the establishment of the Lynn Bachman Memorial School, and for several years was its executive head. He first taught in a little church in Farner, later using an old store building, and the present school was completed in 1921. It offered to Mr. Sentelle a great advance of equipment. In his teaching work, with his cheerfulness he always made the best of what he had and held the people together in cheerful expectation of better things to come through the generosity of the Presbyterian people. Together with Mr. Wolfe he gave large evangelistic service, especially during the school vacations, and was used of God in bringing many people to a saving knowledge of the gospel. Three years ago the school work advanced so rapidly that Mr. Sentelle was relieved of that burdensome responsibility, in order that he might give his whole time

PRESBYTERIAL HOME MISSIONS

to the work of the church and to the evangelization of contiguous communities, thus building up in constantly widening circles Christian homes that would act as feeders for our educational interests.

At the present time Mr. Wolfe and Mr. Sentelle, with occasional help from other sources, especially our Superintendent of Home Missions, Rev. B. M. Larson, and two full time lay workers, are reaching practically every center of population in our mountain parish in Polk and Monroe counties in Tennessee and a part of Cherokee County in North Carolina. In this particular mountain parish in Tennessee five years ago eight points were reached by our Church, while now more than twenty points are being reached and more than fifty communities are being influenced by the gospel of Christ. Five years ago we had four organized churches with less than two hundred members; to-day there are seven churches approaching four hundred in membership. Five years ago there were on the field two ordained ministers and four mission teachers for a few months of the year, while now there are three ordained men, two full time salaried lay preachers, two part time without salaries, who are Presbyterian elders, and a superintendent at the Bachman School and Home with ten teachers and helpers. Within the past five years one church building has been acquired from another communion at little expense, and aid has been given in erecting three church buildings. A manse has been purchased at Tellico Plains at a cost to the committee of \$2,000.

About three years ago, in one of the most beautiful valleys of all our territory, Tellico Plains, the Rev. W. D. Wolfe, brother of Rev. S. M. Wolfe, was called as third ordained evangelist. He has greatly stimulated the labors of our other two evangelists who have been longer in the field, and the three furnish a force that has been wonderfully used of God in all this territory.

HIGHWAYS AND BYWAYS OF APPALACHIA

A word or two might not be out of place regarding our missionary responsibility in Kentucky, in the territory for which we are responsible. When these counties were added to the Presbytery of Knoxville some years ago, the Rev. C. R. Blain, then pastor at Pineville, Ky., was greatly interested in several growing mining sections in the mountains of Kentucky, which, with constantly shifting population, great numbers of men and women, boys and girls were practically without gospel influence. Mr. Blain had organized and was maintaining several schools with splendid Christian women managing them and a fine piece of work was being accomplished. This work was continued by the Home Mission Committee of Knoxville Presbytery as long as Mr. Blain remained at Pineville, but after his removal that work languished as there was no near-by pastor able and willing to supervise it. The whole Presbytery rejoices in the fact that Mr. Blain has returned to the pastorate at Pineville and plans are now being made looking toward the establishment of a work that will be permanent in character, and will be practically the same kind of mountain work that we have accomplished in our Tennessee territory.

It has always been a matter of regret to our Home Mission Committee that we have occupied only 50% of our territory, using counties as a basis, and some of them in name only, for three of the counties, Sevier, Anderson and Loudon, which are placed in the occupied list, have in them organized churches but no stationed worker. These churches have such ministry as the superintendent has been able to give. As a matter of fact only a fraction over 38% of the territory has active church life. The territory on the western bounds of Knoxville is conspicuous for its absence of Southern Presbyterian churches, with two exceptions, Hamilton County in the extreme south with Chattanooga as its center, and Whitley County, in Ken-

PRESBYTERIAL HOME MISSIONS

tucky, with Corbin as its center. The great section in between constitutes a "No Man's Land."

For a great many years the Home Mission Committee fostered in a general way the interests of the weak churches that had already been organized in our Presbytery, supplementing in a small way the meager salaries which these churches were able to pay. The constant shifting of pastors, some of whom were discouraged, and some unable to live upon the salaries that were offered, made this type of work extremely discouraging. About eight years ago this type of sustentation work began to receive more interest at the hands of the committee, and as the mountain work was constantly growing, the committee realized that there was a growing need of a superintendent who should devote his entire time to fostering the ever increasing evangelistic interests in the mountains, and encouraging the weak churches toward the maintenance of gospel, preaching and imparting to them visions and possibilities of self-support, and a supervision of the important school work. Rev. Will R. Johnson was secured for this work, but remained only a short time. A little later the Rev. J. C. Davies came into the work as superintendent and made a faithful effort to fulfill his responsibilities. He remained only a short time, however, accepting a call to the pastorate of one of our vacant churches.

Five years ago the problem became so acute and the work so increasingly heavy that the committee realized that it needed the entire time of a man who could not only supervise all this work, but also relieve the chairman of the responsibility of the treasurership. After long and prayerful consideration, the committee believed that we had a man in our own bounds, then serving as pastor of the church at Etowah, whose only affliction was that of youth. He grew up in our bounds and was under the care of our Presbytery during his period of education both in college

HIGHWAYS AND BYWAYS OF APPALACHIA

and seminary, and was thoroughly alive and interested in the needs. This man was the Rev. B. M. Larson, who was called after Presbytery had given consent to the committee to take such action. After prayerful consideration Mr. Larson accepted the call, resigning his pastorate at Etowah, and took full charge of the work. With characteristic humility he led out very cautiously, always submitting his plans and visions to the judgment of the committee. When the committee agreed with him he was glad, but if they disagreed he was patient and submissive, and under God he has been one of the leading forces of our work that has brought it to such great proportions as the present time discloses. He has given of his time and energy, and through his evangelistic labors many souls have been given him as "seals for his hire." He has maintained a sympathetic and helpful supervision of our ever growing school work, and has brought many of our struggling churches, long upon our treasurer's records as receivers of missionary aid, to self-support. He has been unusually successful in bringing into the work ministers to pastorless churches and vacant fields, so that never before in the history of Knoxville Presbytery have there been so many occupied fields and churches with shepherds, live Sunday schools, active Young People's Societies and a spirit of evangelism that pervades our whole Presbytery.

Early in his work as superintendent, Mr. Larson began to urge upon the committee the necessity for a Presbyterian orphanage, especially to care for the orphans of the mountain territory. This patient work has borne fruit and our Presbytery is now in possession of a commodious, well equipped and going concern in the Johnathan Waverly Bachman Orphanage, located at Farner. Fuller account of this will be noticed in another place. See page 71.

During the last five years an interesting feature of the committee's work has been the establishment and erection

PRESBYTERIAL HOME MISSIONS

of new churches in strategic places, and largely increasing interest in mining and the development of power plants upon our streams has resulted in new and thriving communities being built up. In the growing city of Knoxville a new church has been organized, called Little Brick, that has had a marvelous experience in its prosperity and growth. It was organized through the Home Mission efforts of the First Presbyterian Church, Knoxville, under the pastorate of Rev. S. M. Glasgow, who reluctantly gave up his assistant pastor, Rev. Cecil H. Lang, to shepherd the new flock. From a small membership it has grown to an organization of 330 members with a total budget of \$5,000. Given the same blessing of God and the same fostering care this church bids fair to become one of the important churches of Knoxville Presbytery. Little Brick church has also illustrated the missionary spirit in which it found its own life and has undertaken a mission work in coöperation with the home committee and has built a chapel at John Sevier, where the Home Mission Committee owns some valuable property that will be available for church occupancy in the future. They have a large and interesting Sunday school.

Among the newer towns, established some quarter of a century ago was Lafollette, in the mountain territory of Campbell County. We had never had any Presbyterian work there, though the chairman of the present Home Mission Committee recalls with great pleasure a series of evangelistic meetings held there when he preached from the



MR. LARSON

HIGHWAYS AND BYWAYS OF APPALACHIA

rear end of a wagon in the streets soon after the town was established. Here, under the ministry of Mr. E. L. McClurkan, an elder of the Fifth Avenue Presbyterian Church, Knoxville, a growing interest has been manifest and a church has been organized. They are now building a beautiful and commodious house of worship with the sympathetic aid of the Home Mission Committee. They will soon be ready to call a pastor, and it is confidently expected that this will be one of the strong churches of the Presbytery.

In the famous copper basin, where for two generations this metal has come from the bowels of the earth, there is also a brand-new Presbyterian work. At Ducktown, under the evangelistic preaching of Rev. D. C. Johnson, a number of people became interested in our Presbyterian polity and work and gave themselves to the organization of a Presbyterian church. The Home Mission Committee is standing back of this work and there is a hope that in the future with this foundation there will be a strong and increasing work in this wonderful copper basin.

Some of our older churches had languished and were all but dead, but under the inspiration of our superintendent's work and visitation these churches are reviving, taking on new life, and giving themselves with more energy to the ministry of their communities. Rocky Springs, which five years ago had three members is now approaching a membership of fifty and has an enthusiasm and interest that will carry this church to a place of usefulness making it a power in the Kingdom of God. It is being grouped with the oldest church in the Presbytery, Lebanon, the mother of all Presbyterianism in the Knoxville Presbytery. In this grouping it will offer an attractive field for growth and progress and for a ministry to all the surrounding sections. Cedar Springs, Concord and Oliver Springs churches have been grouped together. This field had long been receiving

PRESBYTERIAL HOME MISSIONS

Home Mission aid, but is now coming to self-support, and Cedar Springs has erected a beautiful and commodious manse, valued at \$8,000.

In Kentucky one of the important churches is Corbin. This church through some unfortunate circumstances seemed to languish a while, but under the pastorate of the Rev. M. C. Liddell has taken on new life. They have made important and extensive improvement in their church property and are fulfilling a real mission in their home city. They are constantly decreasing the home missionary aid given them and in another year or two will be capable of self-support.

Looking toward the future the Presbytery of Knoxville is faced with tremendous responsibility and privileges. In common with the whole Southern country, the mountain sections of east Tennessee and Kentucky and western North Carolina is feeling the impulse of a mighty commercial urge. Our timber resources are not yet exhausted. The whole eastern boundary of our Presbytery will be the scene of large hydro-electric development in the future. This will bring many new villages and thriving communities. They, too, will need the gospel at our hands and we must be prepared in advance of their coming to us to see that the new civilization within our bounds receives it.

In this same eastern territory both national and state governments are interested in a great mountain park that will rival in beauty and interest that of any other within our nation's borders, and, with the fine roads now being built and projected, constant streams of interested visitors will be among us. They will note not only the brooks and rivers, mountains, rocks and innumerable specimens of wild life, both animal and floral, but many of them with a love of God in their hearts will be interested in the spiritual development. Our Presbytery must do its full share in furnishing to these growing communities means and

HIGHWAYS AND BYWAYS OF APPALACHIA

opportunity for finding, knowing and serving God.

The western side of our territory from the north to the south is underlaid with beds of coal of varying value. Countless homes, factories and furnaces will find their fuel supply in the Kentucky and Tennessee mountains. Thousands will be needed whose lives will be mainly spent in darkness underground and God forbid that they should live in spiritual darkness as well. It will be our Presbytery's gracious privilege and stern responsibility to furnish to these mining communities the pure gospel of Christ of spiritual freedom and a passion for education that has always signalized our Church. As we look to the future the responsibility seems appalling. Very many more men will be needed and very much more money must flow into the coffers of our treasury, and a new sacrificial interest must come into the hearts of our men and women, a new passion for Christ and souls that belong to Him, a new willingness to serve and a new joy in giving. With these we can say in the language of one who gave all for his Master, "We can do all things through Christ which strengtheneth us."

This territory belongs to God; those that are here are His; we also are His; our Presbyterian history; our spiritual freedom; our enlightened minds; our prosperous churches; our money-making businessess, these are all His, and if we are willing to lay them upon the altar of His service no responsibility will be too large, no task too hard for us to accomplish in the name and in the strength of Him who said, "All power is given unto Me; lo, I am with you to the end of the age."

A further word needs to be said in regard to our plan of work and our needs for the immediate future. The plan that the Presbytery of Knoxville follows is unique in its way in that all the work of the Presbytery calling for the collection and expenditure of funds is in the hands of the

PRESBYTERIAL HOME MISSIONS

Home Mission Committee. This puts a very great responsibility upon these men and the committee is made large enough so that all parts and interests of our Presbytery are studied and conserved. For the work of the immediate future we need \$45,700, which comprehends the care of the work of Sustentation; Mountain Missions; Bachman School and Home; Daily Vacation Bible Schools and necessary administration expenses. At the present the committee is entitled to receive 38% of all benevolent offerings of our churches, and if this is fully paid the committee will find it necessary to secure at least \$15,000 from sources outside our regular budgets. The amount named, \$45,700, does not contemplate the investment in any new equipment, but is for the care of our present work. We do need, and that greatly, some new equipment that will go far toward making our work more effective. Among these needs, which we sincerely trust will be soon supplied, are a boys' cottage at the Jonathan W. Bachman Orphanage, a dining room and auditorium for the Lynn Bachman School and Home, for which \$4,000 has already been pledged. We also need a manse at Lafollette, and at Lebanon and Rocky Springs and Ducktown and new church buildings at Farner and Ducktown.

For these and other equipments, while it may not be possible to secure them immediately through the interest of living donors, the committee feels that there are Presbyterians within our boundaries who will be glad to remember some of these specific interests after they are through with their own money and property by leaving bequests for these purposes to the Executive Committee of Home Missions of the Knoxville Presbytery.

Among the interesting features of our sustentation work is the relief of the Home Mission Committee on the part of the First Church, Chattanooga, and the Central Church, Chattanooga, in the suport of a growing work at St. Elmo

HIGHWAYS AND BYWAYS OF APPALACHIA

under the pastorate of Rev. L. C. Vass. This work is assuming large proportions and the two churches above mentioned are contributing liberally to help bring this work to full self-support. In addition to this the First Presbyterian Church of Chattanooga is supporting two missions—the Lewis Mission and the Citico Mission.

QUESTIONS ON STUDY II

Explain the four types of Home Mission work.

What congregational mission work is your church doing?

Name the four Presbyteries. When was each organized?

Early history?

What counties in each? Their condition and needs?

Give some account of early mission work.

How does each Presbytery conduct its work?

Who are the superintendents and their duties?

How many workers in each Presbytery and how supported?

How many churches and mission points being aided?

What help does the Assembly's Committee give?

What forms of Home Mission work do we find?

What part of the population is being reached with the gospel?

Give instances of good results of Home Mission work.

What is being done in Daily Vacation Bible Schools?

What additional workers and buildings are needed in each Presbytery?

Name at least two outstanding leaders in each Presbytery.

What growth is shown in membership and support of church work?

Which have Church and Manse Builders Leagues?

Name any distinguishing features in the work and management in the several Presbyteries.

STUDY III PRESBYTERIAL HOME MISSION: ORPHANAGES AND SCHOOLS

“Jesus called a little child unto him, and set him in the midst of them.” Matt. 18:2.

“Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God.” Mark 10:14.

“And all thy children shall be taught of the Lord; and great shall be the peace of thy children.” Isaiah 54:13.

“Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me.” Matt. 25:40.

OUR ORPHANAGE WORK

OCCASIONALLY we find a Synod without an orphanage in its midst. The unusual thing is to find a Synod with more than one orphanage. The Synod of Appalachia reveals a remarkable work for orphans in each Presbytery, three of them having orphanages and Abingdon Presbytery, caring for its orphans in the boarding schools, Grundy and Girls' Industrial. The facts gleaned give us the following:

Presbytery	Orphans	Home	Page
Abingdon	71	Schools	34
Asheville	62	Mountain Orphanage	68
Holston	87	Grandfather Orphanage	79
Holston	10	Plumtree School	83
Knoxville	48	Bachman Orphanage	71

Total 278 cared for at six places in the Synod.

OUR SCHOOLS

Presbytery	School	Pupils	Location	Page
Holston	Lees-McRae	224	Banner Elk, N. C.	74
"	Plumtree	65	Plumtree, N. C.	83
"	Bad Creek	25	Honeycutt, N. C.	47
"	Pig Pen Creek	21	Toledo, N. C.	47
"	Cloudland	40	Bakersville, N. C.	47
"	Buladean	110	Buladean, N. C.	47
"	Hughes Chapel	40	Buladean, N. C.	47
"	Cove Creek	58	Roan Mountain, Tenn.	47
Knoxville	Lynn Bachman	210	Farner, Tenn.	85
Asheville	Maxwell	35	Franklin, N. C.	88

HIGHWAYS AND BYWAYS OF APPALACHIA

Abingdon	Grundy Pres.	230	Grundy, Va.	90
"	Girl's Indust.	40	Foster Falls, Va.	93
"	Franklin High	60	Indian Valley, Va.	94
"	Bethesda High	85	Ocala, Va.	94
"	Hoot Owl Hollow	83	Big Stone Gap, Va.	96
"	Oreton	40	Big Stone Gap, Va.	97

Total Enrollment 1366

The tables give you some figures on the orphanage and school work.

You will find in the Study on Colleges that there are the following:

King College	120 students
Stonewall Jackson	180 "
Montreat Normal	100 "
<hr style="width: 10%; margin: auto;"/>	
Total	400



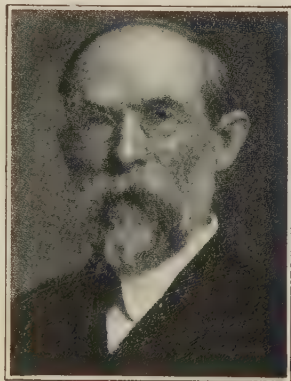
ORIGIN AND GROWTH OF MOUNTAIN ORPHANAGE, BLACK MOUNTAIN, N. C.

REV. R. P. SMITH, D. D.

The first home ever established in the Appalachian Mountains for homeless children opened its doors January 19, 1904. It was started by a few individuals in Asheville

ORPHANAGES AND SCHOOLS

Presbytery to provide for some distressing cases of need found on mission fields, but it soon became an important part of the work under the care of our Home Missions Committee. At the opening of the doors, late in the afternoon of the above date, an excellent Christian woman entered the little cottage of four rooms, and was followed by six little children and a visitor. Part of the furniture was put in place and a kind of picnic supper served. Then, assembled by a blazing wood fire, a portion of Scripture was read, a hymn sung and a prayer made to the Father of the fatherless. Thus our orphanage family was organized and the home dedicated to God. The building was plain and its four rooms were scantily equipped with secondhand furniture. The entire plant cost about five hundred dollars, but it was a *home*. The good woman in charge (who was mother, house-keeper, teacher, etc.) and the children were supported by free-will offerings made by a few people who saw the need of help.



DR. R. P. SMITH

Soon the little building was painfully crowded while scores stood without, begging for admission. Two men of means made it possible for us to erect a larger building and on more ample grounds. The family was increased to forty and additional helpers were employed. This equipment stood thus for several years and a number of faithful workers rendered excellent service with it. In the meantime the importance of the work and its success became evident throughout the bounds of the Presbytery and beyond. Also a dominant feeling prevailed that the time

HIGHWAYS AND BYWAYS OF APPALACHIA

had come when we should erect substantial buildings with modern equipment worthy of this beneficent cause. This feeling was put into action and soon a large building made of brick and tile was completed and equipped with appliances for water, heat, lights, etc.; the entire cost being \$80,000. The entire plant, including outbuildings and seventy-five acres of land, is valued at \$120,000. Thus the Home has grown in equipment and efficiency from time to time. Its capacity at present is for seventy-two children, divided equally between boys and girls.

From the beginning the policy has been to maintain the family idea in the Home, avoiding all institutional plans as far as possible. No servants are employed; all of the work is done by each member of the family having a part in it. We believe in training the children to do all they can to help support themselves. The net income from the truck farm and dairy amounts to something over \$2,000 per year for the support fund. In addition to what the children do for themselves it requires \$190 per year to support a child—about 54 cents per day. When the children pass the seventh grade in school they enter the high school at Black Mountain, which is near by.

In its life of twenty-three years, this Home has cared for and trained more than four hundred children and nearly all of them have become good and useful citizens. Their records for industry, morality and Christian living are better than that of the average citizen of our country. They are filling positions as domestics, farmers, mechanics, nurses, teachers, preachers, etc. It is indeed gratifying to see the excellent records that some of them are making. Asheville Presbytery has accomplished a great deal in its missionary efforts, but no branch of service has been more fruitful than the orphanage work. Here we pause to express our esteem for the self-sacrificing workers who have done so much to make this enterprise a success.

ORPHANAGES AND SCHOOLS

A subcommittee of our Home Mission Committee meets monthly with the Superintendent of the Orphanage to advise with him in planning and executing the work. All financial accounts are audited regularly and submitted to Presbytery. The greatest future need of the Mountain Orphanage, to make it more efficient, is an endowment that will yield an annual income sufficient to keep the buildings in repair and pay the salaries of the workers. This Home, already well established, offers generous people of means a fine opportunity to invest in homeless children that they may be saved and trained for good citizenship in church and state.

JONATHAN WAVERLY BACHMAN MEMORIAL HOME

E. McSHERRY HYDE, Superintendent in Charge

“Will you take me in? Daddy’s dead.”

The above query deeply stirred the heart of workers in the mountain mission fields of Knoxville Presbytery as it came appealingly unto them from so many dear little faces. In the mountains there are no Associated Charities, no Salvation Army and no powerful lodges to take care of orphans. Children in the mountains inherit but little when their parents pass on. The fatherless of the mountains are the most helpless of all orphans.

Responding to this cry of mountain orphans Knoxville Presbytery pledged itself to erect and support an orphanage. The late Dr. Jonathan Waverly Bachman, for half a century pastor of the First Presbyterian Church of Chattanooga, Tennessee, consented for the Home to bear his name only on the condition that he be allowed to make the initial gift of \$1,000, provision for which he made in his will. Dr. T. S. McCallie and wife made the second gift of \$1,000 and thus the orphanage project was under way.

HIGHWAYS AND BYWAYS OF APPALACHIA

The Home is located at Farner, Tennessee, on the same grounds with the Lynn Bachman Memorial School. Thus these twin institutions of School and Home stand on the top of the mountains which overshadow those parts of the earth where two beloved brothers made beaten paths in their ministry of love. These two men of God gave more than a century of combined service in the ministry the major part of which was spent in the territory overshadowed by the Great Smokies. Could a more fitting me-



GIRLS' COTTAGE—FIRST UNIT

morial be erected to the memory of two such devoted brothers? What an ideal location, on the mountain top looking over into their fields of loving service!

The orphanage and the school are under a single supervision, Mr. E. McSherry Hyde serving as superintendent of both. This is conducive to economy, which is further secured in that arrangements are made for the children of the orphanage to attend the classes of the Lynn Bachman Memorial School. As for physical equipment the Home is to be built on the cottage plan. Plans for the present con-

ORPHANAGES AND SCHOOLS

template a cottage for girls and another for boys, and central dining room to be used by the orphanage and the school. Each cottage is to have a house mother who will personally supervise the children, giving attention to their conduct, manners, clothing, health and general development.

At this time the only distinctive orphanage equipment is that of the Girls' Cottage which has been given us through the liberality and sacrifice of the women of Knoxville Presbyterial. This cottage was erected at a cost of some \$15,000 and completed this past summer, and is occupied by twenty-six orphan girls with Miss Loulu McCarley as their house mother. Twenty-two orphan boys are at present crowded in with the larger boys of the school, who are eagerly looking forward to the building of the Boys' Cottage. Thus there are forty-eight children being cared for at the home at this time. Many others are making application for admittance, but are being turned away on account of no room.

Donations of clothing will be most gratefully received. In cases where individuals or Auxiliaries desire to clothe a child lists of actual garment needs will be furnished. Children are assigned only in cases where a support fund of \$200 per annum is provided, individual gifts and clothing being given the child only on the approval of the superintendent or the matron in charge.

The Home is under the control of the Home Mission Committee of Knoxville Presbytery. Of the 38% of the assigned benevolent quotas which goes to Presbyterial causes 5% has been designated for the Orphanage. Any additional funds needed will come from special sources and appropriations by the committee from their regular funds.

The children are given a religious training. They are taught the Bible and catechisms in the Home and school. They attend the church, and the Christian Endeavor

HIGHWAYS AND BYWAYS OF APPALACHIA

Societies. Chapel exercises are held at the school auditorium each day. And the house mother conducts daily devotions and gives additional religious instruction.

The children are all taught the common industrial arts and the principles of self-dependence. Both boys and girls assist in the house and farm duties.

Needs. Let the Home be girded about with prayer. Our great equipment need is the erection of the Boys' Cottage. With twenty-two boys at the Home it is exceedingly difficult to properly care for them crowded in with the larger boys of the school. The sum of \$12,000 is needed for the erection of this cottage, as about \$3,000 is already subscribed. The greatest material need is an adequate annual support: endowment to provide an assured income to meet all salaries. An endowment to support a house mother would be a beautiful memorial to a mother who has passed on.

Church responsibility for the child: "But Jesus called them unto him and said, 'Suffer little children to come unto me and forbid them not: for of such is the kingdom of God.'" Luke 18:16.

The Church's fulfillment: "For every homeless and destitute child received by the Church into its homes, ten are turned away. NO ROOM!"—*The World Survey*.

THE EDGAR TUFTS MEMORIAL ASSOCIATION, BANNER ELK, NORTH CAROLINA

Thirty years ago, a young ministerial student, with the eyes of an angel and the jaw of a mighty man of valor, came from Union Seminary, Virginia, to North Carolina, to climb the trail of other pioneers into the remote and exquisite valley of the Elk River. Concord Presbytery had called for a man, and Dr. Moore, looking about him, had laid his hand on the young Georgian, Edgar Tufts.



“TENNESSEE DORMITORY,” LEES-McRAE INSTITUTE, BANNER ELK, N.C.

HIGHWAYS AND BYWAYS OF APPALACHIA

And in that summer, this boy of the pure heart and the unconquerable will took up the burden of his "Valley of Vision."

Edgar Tufts was born at Kirkwood, Georgia, December 4, 1870; and died at Banner Elk, North Carolina, January 6, 1923. He was one of the six children of Mr. J. F. A. Tufts, of Atlanta, a Confederate veteran and an elder in the Presbyterian Church. His beloved mother, Anna Denby Robinson, died when Edgar was only thirteen; but her memory, and the kindness of a dear friend who became a second mother to him, turned his heart to the ministry and helped to mold the remarkable character of this great man of the Southern Presbyterian Church.

He was graduated from Washington and Lee University, in 1894, and from Union Seminary in 1897, when he at once returned to the work at Banner Elk, where he had labored during his vacations.

On a chestnut-crowned knoll at the western end of the village, he built his modest white house, and in April, 1898, he went back to Virginia for his wife, Miss Bessie Hall, the true partner of all his life. And in that home, whose "walls have been salvation and whose gates peace" to countless souls, the young preacher dreamed his great dream of service to God.

He had come to Banner Elk to take charge of a church; and during all the years of strenuous labor and marvelous accomplishment which were to follow, he was first and always the pastor of his flock. A little church was organized and when the small frame building was erected on the eastern brow of a beautiful ridge which parallels the Elk River, Mr. Tufts was architect, contractor, and one of the builders.

Next to the church stood the historic little district school-house where already a handful of children were being taught for two months in summer by devoted volunteers

ORPHANAGES AND SCHOOLS

to supplement the brief session of public school. And this tiny beginning represented the "handful of corn in the earth on the tops of the mountains" whose fruit was to "shake like Lebanon."

The first need that wrung his heart, when he came to the valley, was the need of the young people. During his first winter of bitter mountain cold, he gathered the older ones about his blazing fire and taught them himself, in a room furnished only with homemade benches, asking for nothing except the chance to serve them. Especially did he see the burdens on the shoulders of the young girls, the monotony and isolation of their lives. "There are thousands of gems among them," he wrote; and out of his longing to give them the opportunities of other girls, he exclaimed one day, "I will build them a boarding school right here in Banner Elk."

In the fall of 1898 he laid the matter before his little congregation; and they subscribed two hundred and fifty dollars in lumber and labor. "After months of hard work," he says, "during which a debt was never made, a dormitory and a two-room Academy building were ready for use." These stood on the same ridge and west of the church.

Here in the spring of 1900, with one teacher and twelve girls the Elizabeth McRae Institute opened its doors. This name, that of a great woman of the church, was soon combined with that of another, who came to the rescue of the struggling work; and thus the school has remained the Lees-McRae Institute.

This beginning showed the manner and method of the man. With the sight of a need he immediately took up his march toward its relief; first he "gave his own self," next he called on his own people, after that on the church at large and his personal friends, but never, to this day, has a debt been made. Under every act of his busy life

HIGHWAYS AND BYWAYS OF APPALACHIA

was his unshakable faith in God; under every self-forgetting effort for the community was the love of the great-hearted shepherd for the young of his flock.

His work, being alive, grew continuously. In 1905 the Boys' Department was established in the school at Plumtree; in 1907 both schools were chartered by the state. To the original purchase of land Mr. Tufts added gardens and orchards along the river. He bought the old mill, and in 1912 he built a small power plant. Four years later when the old wooden dam washed away, he, with the help of many friends, built a new one of concrete, and long after installed the new steel flume.

1914 marked a great event, the opening of the High School, with four new workers, and four more years added to the curriculum. In 1914 Mr. Tufts began the publication of the little paper, *The Pinnacles*, which has appeared each month ever since to keep the work before its friends in the Church.

Always he longed for the time when he could build permanently with native stone; and at length his beautiful stone church was finished. This was followed, in 1919, by the "Rock House," the picturesque stone cottage constantly in use ever since as Industrial Building, sales and tea room, and meeting place for school and village. And on a day in 1921 he broke ground for the first of the three great school buildings he had planned, and named for the three states most concerned in his work, North Carolina, Tennessee, and Virginia.

In December, 1922, he attended his final Commencement, which was the last in the old Academy; but when his "children in the faith" assembled in April, in the new stone North Carolina building, his own spirit had marched on into the Promised Land.

Since his earliest days another need of the mountains had called to him—the piteous need for doctors and nurses.

ORPHANAGES AND SCHOOLS

So he found a good doctor and brought him there to live. And in 1909 the Hospital was opened, a plain frame building on the ridge, which was also the doctor's residence.

Here, when Dr. Reid, the founder, was obliged to leave, Mr. Tufts brought young Dr. Tate, of Tennessee, and his bride in 1910, and here they have labored ever since. Grace Hospital was named for the sister of the donor, Mrs. Helen Hartley Jenkins, of New York. And when the old frame building was sadly outgrown and dilapidated, Mrs. Jenkins sent a representative down, who brought back such a tale of heroic achievement that she at once gave the money for a new building. The splendid little brick building was begun in 1922 and finished the next year.

Yet another need, which had moved Mr. Tufts to enlarge his work, was the neglected condition of hundreds of orphan children of the mountain country. Therefore, in 1910 he bought the Lybrook Farm, with small gifts from many friends—a beautiful high valley beyond the river, a mile from the school. And he found, with his genius for finding, the right workers, Mr. and Mrs. Holcomb, of Yancey County. With them he planned every feature of the work, enlarging it constantly as the family rapidly increased, naming it for the great mountain he loved, always finding time for daily visits with the children toward whom his greatly caring heart was unusually tender.

His last project for this work was the "Baby Cottage," the dearest spot on the grounds.

On January 1, 1923, young Edgar came to his bedside, and reported, "We started digging for the Tennessee Building to-day." His thin face lighted up with content; Edgar was there to carry on, he could rest now. On January 6 he laid down the burden of his "Valley of Vision" and entered into the joy of his Lord. And his

HIGHWAYS AND BYWAYS OF APPALACHIA

people came through the snow to the place of his grave, lined it with the rich green of their mountain galax and laid the outworn body down under the gray walls of his beloved church. The trustees came to his funeral; and the next day they met together to lay the burden of his task on the young shoulders of his son.

Edgar has been working with his father all his life. As a child he was the family gardener; during school and college vacations he donned the overalls with the other workmen. He spent his senior vacation hard at work with his father, and together they went down to his graduation at Davidson, in 1922. That summer he joined the teaching force of the school. There was a summer session at that time, and he was always taking on more and more responsibility in the effort to spare his father. And to him, in the days of bewilderment, in the years of achievement through defeat and triumph that have followed, God has spoken, "Be strong and of a good courage; for the Lord thy God is with thee whithersoever thou goest."

But there are three men who walk together along the highway, who share equally in the burden-bearing. These three friends are: Dr. W. C. Tate, head of Grace Hospital, Mr. J. W. Holcomb, Superintendent of Grandfather Orphans' Home, and Edgar Hall Tufts, Superintendent of Lees-McRae Institute. In 1924 the varied work they represented was incorporated as the Edgar Tufts Memorial Association, in which the three departments joined hands to honor their founder, and bear his name in a lasting memorial.

The Association is governed by ten trustees, five appointed by Holston Presbytery, in the Synod of Appalachia, and five by Concord Presbytery, in the Synod of North Carolina. One from each group retires every five years; and the chairmanship is held for two years by each Presbytery alternately. The present chairman is Mr. J. A.

ORPHANAGES AND SCHOOLS

Summers, of Johnson City, Tenn., who succeeded Mr. J. H. Beall, of Lenoir, North Carolina.

The school now enrolls 224 pupils, and mothers who were former students make application for their daughters a year ahead. The strikingly beautiful Tennessee dormitory has begun on a successful career in summer also, as the Pinnacle Inn. Its mate, the Virginia Building, will be ready for the term of 1927, if possible, and is already filled in prospect. The stone water tower contains the 25,000 gallon tank of the new water system. The newly acquired Lowe property, with six acres of rich land and a house for the smallest girls, stands opposite. The school has fifteen workers, and a fine student body; her bread contests and her beautiful Commencements are famous; her most coveted prize is the Bible medal; she takes her vital part in all church activities, presents her girls for baptism, sends up a long line of catechism experts every year, lends her girls to the outpost Sunday schools, to sing at the Hospital, to help at the Orphanage. But she faces serious problems. Half her girls are not provided with scholarships, and there is not nearly enough self-help work to go around. A mountain girl pleading for a chance is never turned away in favor of one who can easily pay the necessary \$120 a year. The school needs scholarships. \$2,000 endows one permanently. A ton of stone built into the walls of the new dormitory costs \$5.00 and the new dam with power house, which must replace the old one now long outgrown, will cost perhaps \$45,000. These are great and present needs.

The wonderful little hospital, flanked on each side with a doctor's residence, now has two doctors, Dr. R. H. Hardin, being Dr. Tate's coworker, two graduate nurses, and four pupil nurses, with a training school in charge of Miss Florence Illidge. But the building is taxed to its limit, the nurses are housed in a rented house, and many things

HIGHWAYS AND BYWAYS OF APPALACHIA

are needed for equipment, besides the great thing needed most—the Nurses' Home. Almost half the patients are unable to pay, but none are refused.

At the Orphans' Home, to the original farmhouse, now three times its original size, have been added the Grier



ORPHAN BOYS

Home, the schoolhouse, the workshop, the laundry, the Osborne Memorial Baby Cottage, the Superintendent's and the farmer's cottages. Here are six workers, and sixty healthy children in addition. Twenty-seven girls are being cared for in the Institute. The Home if emptied could be refilled every three months, so great is the need. They must have permanent, fire-proof buildings and endowment for the support of these little ones.

A baby who enters the Home, learning God's Word and will as her

earliest lessons, may travel the road of Christian training through graded school, and high school, into business or industrial training at the Institute, or into training as a nurse at the Hospital, until she is ready to earn her own way in her chosen life work.

The greatest needs of this manifold work are more friends, like those who have upheld it from the beginning; more of the gifts of God's people to His mountain children, for whom He has a great future in store; more

ORPHANAGES AND SCHOOLS

readers of the brave little *Pinnacles*, which tells all it can of the work; more and more visitors to the exquisite "Valley of Vision"; and more and more prayer, that God may do His will with His own blessed work at Banner Elk.

THE PLUMTREE SCHOOL FOR BOYS

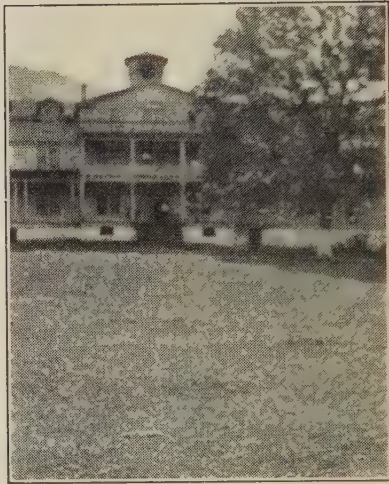
The school work at Plumbtree, N. C., has been carried on for twenty-five years and the results obtained have amply justified all the efforts and money put into it. During these years with limited support and with poor equipment it has given opportunity and vision and inspiration to hundreds of boys. Many of these are men now filling places of usefulness and honor, and to those in closest touch with conditions it seems that the need was never more urgent nor the opportunities greater than at the present time.

Our slogan, "the School of Opportunity," means the opportunity offered the poor but worthy boys, and it has proved a great opportunity and blessing to hundreds of such boys. But it has another side. It offers a golden opportunity to the church to reach boys who are willing to hear and answer God's call for their lives. The Church must look to our mountain boys for a large percentage of the leaders of the future, and the Church that reaches those boys with a Christian message is the one that will profit most.

At Plumbtree we always have the problem of an oversupply of boys. During the past year the school was filled and as many more were turned away for the want of room.

On January 22, 1927, the dormitory was burned with nearly all its furnishings. The school work is being continued until the end of the session, the pupils being cared for in the community.

We need the prayers and support of God's people.



PLUMTREE
The Old Dormitory at Plumtree,
Burned Jan. 22, 1927



LIFE SERVICE GROUP OF BOYS
ORPHANAGES AND SCHOOLS



SCHOOL BUILDING, ERECTED 1921

LYNN BACHMAN MEMORIAL SCHOOL

E. McSHERRY HYDE, Superintendent-in-Charge

"I looked up the crick and I looked down the crick, and I said, 'Ain't nobody never going to come up here and larn us nothing'?"

Hearkening to this cry of a weary mountain lad the late Dr. J. Lynn Bachman made a covenant in his heart that the boy and girl of the hills, by the grace of God, should come to know Him, who is "the way, the truth, and the life." Thus was sounded with a great faith a stirring call to the churches of Knoxville Presbytery to go to the mountains, to meet God, and to turn the faces of the weary and heavy laden there to One who shares their burdens, and heals the diseases of the soul.

In winning these for Him the school has always been an important factor. Grammar schools were conducted at various points, which were taught by such consecrated women as Misses Elsie Johnston, Mary Brown, Lucille

HIGHWAYS AND BYWAYS OF APPALACHIA

Lyle, Myrtle Robinson, Loulu McCarley and Pina Hill and others whose names the writer is not able to give. Teacher and preacher moved hand in hand into the hills with His gospel. Through these schools and the quiet influence of teacher and preacher the paralyzed and atrophied ambitions in hundreds of the mountain youths were revived, who thus awakened saw their need and asked that they be lifted higher. Hundreds with eager hearts and outstretched hands turned to our Church for further training, in response to which Knoxville Presbytery entered upon a definite educational program offering them the opportunity of a secondary education.

Under the leadership of Rev. Carl L. Sentelle the school work was begun in 1919 in a store building in Farner, Tenn. The present well equipped school building representing an investment of some \$30,000 was ready for use in the fall of 1921. This building is a brick veneer. On the first floor are kitchen, dining room, classrooms, and furnace; on the second are located auditorium, classrooms, office and library while the third floor is utilized as a dormitory for girls. The boys' dormitory is a single-wall frame structure, and had been used as "bunk house" for the laborers erecting the school building, which was worked over and now remains with us as Hazen Hall.

That Mr. Sentelle might give his full time to the growing local church and the increasing evangelistic responsibilities, he was in 1924 relieved of the school work. The committee was fortunate to secure at this time as superintendent for the school Mr. E. McSherry Hyde who has brought to the work a lifetime experience in school and orphanage work, who possesses an all-round, well trained, largely endowed personality. Under the direction of Mr. Hyde a manual training shed with light plant underneath, a two story potato and warehouse, a chicken house, and garages have been built; Hazen Hall has been enlarged; a water

ORPHANAGES AND SCHOOLS

tank and pump have been installed; all with student labor at but little expense to the committee. The work of the school has been systematized and lifted in standard which leads us to look forward to the school becoming a Standard High School at an early date.

With Mr. Hyde there are associated ten helpers. The curriculum follows closely that of the state, to which have been added strong courses in Bible which is required of all the students. A splendid course in home economics is offered, and instruction in music is given. The boys are offered courses in manual training, and various additional industrial features are to be introduced for both the boys and the girls. The work at the school, such as kitchen and dining room work, laundry and upkeep of the rooms, building repair and the work of the farm is done almost entirely by the students.

Each year the school has been crowded, while scores are turned away for lack of room. The enrollment exceeds two hundred. More than one hundred are boarders. Hundreds have been blessed through the work of the school. Many have completed in full the course of training offered, some of whom have gone on to college and universities for further training. One graduate is now at the Theological Seminary in Louisville, having graduated from King College at Bristol, and another is now preaching the gospel to his own people of the mountains, having had two years' work at the Assembly's Training School at Richmond, and many Bachman students are now teaching in various public schools, after having finished normal courses.

Our needs. The prayers of God's people; constantly increasing support funds; scholarships in the amount of \$100; endowment scholarships; endowments providing an income for a teacher or worker's salary; a new dormitory for boys; a new building, to relieve the present congested condition a kitchen and dining room should be erected for

HIGHWAYS AND BYWAYS OF APPALACHIA

the use of the School and Home, in conjunction with which might be provided an auditorium and additional dormitory facilities, for which the committee has a promise of \$4,000.

MAXWELL TRAINING SCHOOL

In 1911 Mr. and Mrs. Thomas M. Slagle deeded to the Asheville Presbytery a farm of 535 acres for the establishment of a home for homeless boys as a memorial to their little son Maxwell. This farm would have been little Maxwell's inheritance had he lived to manhood, but the four short years in which his happy presence brightened his parents' home have been, and will be, lengthened in untold blessing to an ever increasing number of unfortunate and underprivileged boys who "don't have no chance."

Maxwell is located near Franklin, in Macon County, N. C., which is its post-office address. About one hundred acres of the farm are tillable land, adapted to the modern methods of cultivation. The other 435 acres are mountain wooded land. With a small wood-working shop and adequate farm equipment, the home can become largely self-supporting, caring for many more than its present capacity.

The vision of opportunity is almost unlimited. It is the aim of the management to develop Maxwell into an accredited farm life-vocational school. Picture homeless boys living happy, wholesome lives on such a farm, learning the latest methods in dairying, trucking, poultry and hog raising, the care and management of an orchard, and manual training, while receiving elementary and high school education. In the friendly atmosphere of a Christian home, these boys will build character and learn to become self-respecting men.

Think of what this means to our mountain boys, to the

ORPHANAGES AND SCHOOLS



FARM SCENE.
Maxwell Training School, Franklin, N. C.

HIGHWAYS AND BYWAYS OF APPALACHIA

future citizenship of the various communities into which these boys will go after leaving Maxwell, and most of all what it will mean to our Church. Who can tell how many will be turned to Christ, and of these surely some will bear the torch on high, here in the homeland and on Foreign Mission fields.



GRUNDY PRESBYTERIAN SCHOOL, GRUNDY, VA.

GRUNDY PRESBYTERIAN SCHOOL

“Great oaks from little acorns grow” and great achievements have had their beginnings in ideas conceived in the minds of men. Such is the case of the Grundy Presbyterian School, located at Grundy, Va., the county seat of Buchanan County. The idea of giving a Christian education to the boys and girls of that mountain section was conceived by the Rev. Frank E. Clark, D. D., some years ago. That idea became a conviction and the conviction was put into action when eighteen years ago a school was

ORPHANAGES AND SCHOOLS

started. Another school whose purpose was to give a secular education was needed but the county supplied that need. But a school whose purpose was to combine the subjects usually taught in a public school with the Bible and to give an education based on the teachings of the Bible was a more important undertaking. Along with this, there was the idea of providing a wholesome, home-like, Christian atmosphere for boys and girls who had been deprived of those influences or who perhaps had become almost as driftwood in society on account of some misdemeanor of theirs and who would have fallen into the hands of public institutions for delinquents had it not been for the love for humanity which is so deeply rooted in the heart of the founder of this institution. He had the faith to believe that even the worst lives can be transformed by the power of God in the heart, if placed under the proper influences.

Although there have been many hardships to face, the work has grown rapidly under the kind providence of God and at the opening of school last September there were enough applications to fill both the girls' and boys' dormitories with boys only. This condition existed in spite of the fact that two other schools are located in Grundy and two other mission schools are in the county. The school can at present accommodate only about 150 boarding students, which means that many are having to be refused admission all the time. The boys' dormitory is almost past using and there is an urgent need for a home for the younger children who are now having to be crowded in with the older ones, which has many disadvantages. In many cases these younger children are orphans and have no other home but the school and in the conditions in which they are necessarily placed they are being deprived of the training and attention which they should be getting during these formative years.

HIGHWAYS AND BYWAYS OF APPALACHIA

Unless one has been there it is almost unbelievable to know what radical changes take place in a very short time. Many of the children come there without any other clothes than those they have on and they are usually not fit to wear any longer. So some of the others very generously divide their meager supply with the little newcomer and soon a "different" person appears. As the days go by the former expressionless face has taken on a bright, happy appearance and soon it is almost impossible to realize it is the same person. New interests have been awakened and a warm bed, plenty of good wholesome food and a home have been supplied: a new world has been opened up and life is worth living now.

Those of us who belong to the more fortunate class have never known what it would mean not to have Christmas with all its gifts and joys and festivities, but our eyes would probably have been misty if we had been there to witness the opening of the packages at the Christmas tree at G. P. S. when one little nine-year-old girl received *her first doll* and others saw for the first time a decorated tree and took out of their stocking the gifts that were so generously sent by those who realize that "it is more blessed to give than to receive."

With a student body of about two hundred and fifty and a faculty of fifteen college trained Christian men and women who are willing to give their time and energy to one of the greatest enterprises in the world—that of helping fit a life to occupy its rightful place in the world—we can truly say that the Lord has indeed been good to us.

Wouldn't you like to have a share in this work and by your prayers and gifts help to continue this most important undertaking and make it possible for those who are already there to be made more comfortable and enable those who desire to become members of that large family to be given that privilege? There is a constant need for

ORPHANAGES AND SCHOOLS

clothes and at Commencement time many white dresses will be needed. Every pupil in the school takes part in the closing exercises and, if possible, all the girls wear white.

Wouldn't your Sunday school class or Circle like to adopt one or more of those worthy children? What a good time you can have sewing and planning for that child who perhaps has no one else in the world who really loves and cares for him.

"Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

A picture of Dr. Clark and two Grundy boys will be found in the insert in the King College group of boys from the Presbyterian Schools. See page 109.



GIRLS' INDUSTRIAL SCHOOL, FOSTER FALLS, VA.

GIRLS' INDUSTRIAL SCHOOL

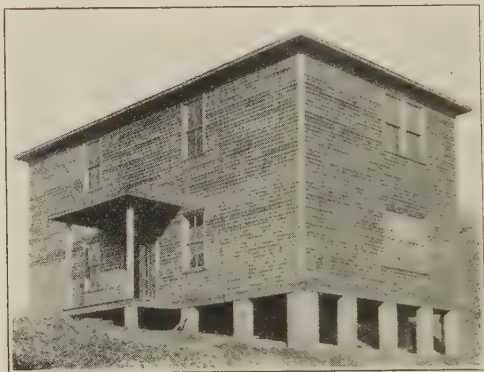
The Virginia Iron Coal and Coke Company donated this property containing five acres and this splendid brick building to Abingdon Presbytery for the purpose of es-

HIGHWAYS AND BYWAYS OF APPALACHIA

tablishing a home and school for homeless white girls.

It was opened in 1919 and has cared for 187 girls. It is open all the year and a girl may enter at any time, as long as there is room.

The girls are taught all kinds of housework, given a limited education, a good Bible course and are taught safe and sane living. Homes or employment are found for them.



BETHESDA HIGH SCHOOL

It is doing a unique work and the chief object is to train girls for happy Christian home-making. The capacity of the school now is 60.

Interested persons should write Dr. G. H. Gilmer, Draper, Virginia, or Miss Charlotte E. Webb, Foster Falls.

FRANKLIN HIGH SCHOOL

This is one of the mission schools of Abingdon Presbytery. Miss Isabel Reynolds, standing at the left, was in charge.

In the group are a part of the students from the Bethesda High School, Ocala, Va. This mission school, like

ORPHANAGES AND SCHOOLS

Franklin, is proving a great blessing to this territory. They are 12 miles apart and under the same pastoral care. Six or eight young men have entered King College from these schools.



FRANKLIN HIGH SCHOOL, INDIAN VALLEY, VA., FOUNDED SEPTEMBER, 1922



HOOT OWL HOLLOW, ORETON, REV. J. M. SMITH, MISSION

ORPHANAGES AND SCHOOLS

LEWISCOTT LEAGUE TERRITORY

Lee, Wise and Scott counties in Virginia, have given us, by a combination of their names, a good name for a missionary organization, which they call Lewiscott League. Its object is to supplement all the funds given by Abingdon Presbytery for missionary, evangelistic and educational work with the hope of reaching more of the underprivileged in these counties. Thousands of dollars have been given and much personal work done.

The work at the mission school at Oretton, where there are two teachers and forty pupils, has been encouraging. A farm has been purchased. It is hoped to build Lewiscott Industrial School on the farm.

Hoot Owl Hollow, a mission school with three teachers and eighty-three pupils, once in an isolated cove, is now on an improved highway, in a hairpin curve, the road running nearly entirely around the school property, consisting of a school building and the teachers' home. The accompanying group of pictures gives a splendid view of this school. Rev. J. M. Smith has been the active spirit in all this work and in the League for many years. The League asked the Presbytery to call Mr. Smith to the evangelistic work and promised his salary. The Presbytery accepted the offer and Mr. Smith is engaged in the evangelistic work in these counties for all his time.

QUESTIONS ON STUDY III

How many orphanages in the Synod and where located?

Tell the story of Mountain Orphanage.

Tell the story of Grandfather Orphanage.

Tell the story of Bachman Orphanage.

Where does Abingdon Presbytery care for orphans?

How many are being cared for in the Synod?

HIGHWAYS AND BYWAYS OF APPALACHIA

Why are mountain orphans so needy?

Should we not make extra plans to care for them?

What equipment and support funds does each orphanage need?

What is the Edgar Tufts Memorial Association?

What can you tell about Lees-McRae Institute?

Tell the story of Plumtree School for Boys.

Give an account of the Lynn Bachman School.

What does Maxwell Training School offer?

What is the object of the Girls' Industrial School?

What can you tell about Grundy Presbyterian School?

Name the schools in each Presbytery.

How are the orphanages and schools controlled?

What aid are they in mission work?

Tell some encouraging results.

What is the Lewiscott League?

STUDY IV OUR SYNODICAL COLLEGES

"That our sons may be as plants grown up in their youth; that our daughters may be as corner stones polished after the similitude of a palace." Ps. 144:12.

"I have written unto you young men, because ye are strong, and the word of God abideth in you." I John 2:14.

"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures." II Tim. 3:14-15.

"Give me understanding, and I shall keep thy law." Ps. 119:34.

19348

OUR COLLEGES

The colleges of the Synod of Appalachia are:

King College, Bristol, Tenn.

Stonewall Jackson College, Abingdon, Va.

Montreat Normal School, Montreat, N. C.

The Synod asks that 12% of our Benevolent Budget be given for distribution to these colleges, to go toward the Support Fund.

This is little enough, but the demands of other causes make it impossible to increase it at this time.

All these colleges are sadly in need of much more to enable them to do their work and to meet their running expenses.

Those who are able could not help a more worthy cause.

KING COLLEGE

REV. TILDEN SCHERER, M. A., D. D., President

KING COLLEGE represents the activities of the Presbyterian Church in the Synod of Appalachia in the field of higher education for young men. This institution was founded at Bristol in 1867. It was originally the answer of a group of consecrated ministers and laymen in the Presbytery of Holston to the need for an institution under the control of the Church in which the many earnest young men of this section might find opportunity for a liberal education.

Quoting from the preamble to a set of resolutions adopted by the Presbytery of Holston in session at the Pleasant Grove church in Sullivan County, March 2, 1866:

"Whereas: There is a large number of young men within our bounds who desire the advantages of a liberal education, many of them with a view to entering the Gospel Ministry; and as we

HIGHWAYS AND BYWAYS OF APPALACHIA

are now without any facilities for furnishing such an education, and the demand for the preaching of the gospel in this portion of the Church is now great, and will doubtless be much greater in the course of a few years; and

“WHEREAS: The highest interest of the Church in the present day demands that all our young men, if possible, whether they have the ministry in view or not, shall receive a thorough classical and scientific training combined with moral and religious instruction—”

The resolutions adopted brought into existence the first Board of Curators of King College, the election of this board being made effective June 16, 1866. It has been stated on good authority that it was in the mind of the Rev. James King, who gave the first property to the college, that this school should ultimately become a theological seminary. As the years passed, however, it became apparent that such needs were being met by other institutions, and King College naturally sought her proper place as an institution of collegiate rank, the aim of which should be to lay the foundation of earnest Christian character and for the preliminary training desired by our young men preparatory to entering upon their life work. However, it was a logical and natural outgrowth of the aims and ideals of the founders of the school that an unusually large percentage of these young men offered themselves for the gospel ministry.

The consecration of the founders to Christian educational ideals is suggested in a striking way by the following excerpt from resolutions adopted at the first meeting of the Board of Curators, the original governing body of the school, in 1866:

“With the Bible as our great text book, we will try to impress everyone with the reality of a Glorious Immortality. It is ardently hoped that this Institution will, under God, be the honored instrument of training many who may become faithful

OUR SYNODICAL COLLEGES

and efficient ambassadors of Christ, to make known to men the Gospel of Salvation."

With this high aim, with earnest prayer, and with one building and three professors the doors of King College were opened on the fifth day of August, 1867.

As indicated above, the first property owned by the college was donated by Rev. James King, one of the pioneer Presbyterian ministers in this section during the middle decades of the last century. His gift consisted of about twenty acres of land, and one old brick building. This property was perhaps worth \$10,000 and represented a splendid gift for that period. Mr. King was a faithful pastor of Presbyterian churches adjacent to Bristol and



GROUP OF MINISTERIAL STUDENTS IN KING COLLEGE

HIGHWAYS AND BYWAYS OF APPALACHIA

at one time of what is now the First Presbyterian Church in Bristol. He is said to have made in substance the following statement: "If King College never sends more than a half dozen young men into the gospel ministry I will be satisfied with my investment." He did not live to see the actual beginning of his great work, his death occurring a few weeks before the opening of the first session of the college in August, 1867. The first graduating class, in 1871, contained seven young men, six of whom became ministers of the gospel. These men were all spared for long and useful lives of service and three of them are still living and preaching as the occasion offers. The members of this first class were: Rev. James Chalmers Cowan, D. D., Rev. David Wendell Carter, D. D., W. N. DeVault, M. D., Rev. Cecil Lee Ewing, D. D., Rev. Nicholas M. Long, D. D., Rev. Samuel Rhea Preston, D. D., and Rev. J. Albert Wallace, D. D. Doctors Carter, Long and Preston are still living.

The first president of the college was Rev. James Doak Tadlock, D. D., LL. D. His administration commenced with the opening of the school in 1867 and ended in 1885, when he was elected to the chair of Church History in Columbia Theological Seminary at Columbia, S. C. He remained in this position until he was retired in 1888. He died in Bristol August 26, 1899, at the age of seventy-four. One of his distinguished students has paid the following tribute to this great and good man:

"One of the greatest and best men, one of the profoundest scholars, and one of the most thorough teachers who ever lived, labored and died in this historical hill country, so rich in tradition, and so prolific of leaders in 'times that tried men's souls.' During his presidency more than three-fourths of all King College graduates entered the ministry. The gentle, Christlike influence of this godly man became a benediction in the lives of

OUR SYNODICAL COLLEGES

hundreds of young men, many of whom still live to 'call his name blessed.' "

The other members of the faculty associated with Dr. Tadlock during the first few years were Prof. J. H. Winston and Prof. A. S. Doak. The student body during the first session, 1867-1868, consisted of forty-eight young men. During these first few years a considerable proportion of the students were former Confederate soldiers. Some of them entered college wearing their Confederate uniforms.

Thus commenced a struggle for a great cause, a struggle which was to continue for fifty years—without much hope in the final outcome—a struggle marked by the labor, prayers and sacrifices of a group of noble men and women. But these servants of God were not so much concerned with the final outcome as they were with the opportunities which they had from year to year to train for Christian life service the splendid young men who came to the struggling little college. Many good people questioned whether or not it was worth while to try to maintain the school. It was sometimes doubtful whether it could be kept going for another year. It was only maintained by the devotion and faithful prayers and sacrifices of a small group of men and women who believed that God wanted the school as a vital part of the work of His Kingdom.

It would make this historical sketch too long if we should attempt to include the names of all of these faithful supporters of the little college but we cannot refrain from giving here the honor roll of the first trustees and the first board of curators.

Rev. James King, the founder, deeded his property to three men who should act as his trustees. These men were his son, John G. King, his son-in-law Joseph R. Anderson and his friend William P. Brewer. These trustees and their successors held the King College property in trust

HIGHWAYS AND BYWAYS OF APPALACHIA

until the removal of the college in 1917 from its original site on Fifth Street in Bristol, Tennessee, to its present suburban location, and at that time the property was sold and the proceeds placed in the hands of the three trustees, Col. Sam L. King, Mr. James King Brewer and Mr. King Anderson. This fund is now invested as a permanent endowment fund for the use of the college.

The members of the first board of curators appointed by Holston Presbytery in 1866 were Rev. S. B. Campbell, President, Rev. George A. Caldwell, Vice-President, Hon. R. M. Barton, Mr. Wesley A. Phipps, Mr. Joseph H. Earnest, Mr. Robert P. Rhea, Dr. S. E. Lyon, Maj. Joseph Cloyd, Mr. Joseph R. Anderson, Mr. John G. King, Mr. E. B. McClanahan, Secretary and Treasurer, Dr. Joseph Walker (who is still living at Rogersville, Tenn.), Col. J. A. McKinney, Mr. Henry T. Wilbar, Mr. John Keys, Rev. Jonathan W. Bachman and Rev. James Doak Tadlock.

The men constituting this official body and their successors in office, seconded by the consecration, devotion and zeal of the good women of the King College Auxiliary, bore the burden, along with the faculty of the college, for fifty years. The students, for the most part, were without financial resources. They could pay very little tuition. Many of them were exempted from the tuition charge entirely. Some of them had supplies brought to them from their homes in the adjoining country districts, and some did their own cooking in their rooms in the old dormitory. They supplied their own furniture and bedding and if they had heat in their rooms they furnished their own fuel and made their own fires. They lived simple, frugal lives. The comforts and conveniences of modern college dormitories were utterly unknown to them, yet out of the small student body which came and went from year to year, developed many sturdy, stalwart, virile men who have made their impress for real good upon their fellow men.

OUR SYNODICAL COLLEGES

The King College faculty in these early days also lived frugally. There were no endowment funds. Student fees were very meager and salaries were not sufficient for the actual necessities of some of these consecrated teachers and they found it necessary to supplement their income by outside work. We quote here a testimonial which sets forth in a striking way the manner in which King College fulfilled its mission in these early days. This quotation is from the pen of Rev. James I. Vance, D. D., pastor of the First Presbyterian Church of Nashville, Tenn.

“At the close of the Civil War, my father, a young lawyer, who had served as a private in the Confederate Army, found himself practically penniless. I was the eldest child, born during the war. Nothing is more vivid in my recollections than the struggle, lasting through the years, to maintain the home and provide things necessary.

How was I to get a college education? As I look back on that period of struggle, it seems to me it would have been impossible but for King College. The money required to send me to a college away from home was not to be had. The only expense involved at King was for books and tuition. Thus this little struggling college, of whose Board of Trustees my father was President, became my loved Alma Mater.

It had but one course, modeled after one in the University of Virginia, leading to the degree of A. B. While narrow, the curriculum was thorough and taught by men to whom teaching was a passion. I doubt if I could have been better grounded in the subjects studied, in any of the larger colleges.

At any rate, but for King there would have been no open door for me. If I have been able to accomplish anything as a minister, this little college 'mid the hills has made it possible. What it did for me, it did for my brother Joseph, and to a lesser extent, for my brother Charles. What it has done for the Vance boys, it has done and is doing for many other lads with a thirst

HIGHWAYS AND BYWAYS OF APPALACHIA

for knowledge, and with a reverence for God that comes easy to those who live on the roof of the world."

No doubt it would be of interest to many of our friends if we could give here a list of the distinguished sons of King College, but lack of space makes this impossible. Sufficient to say the record has been a most honorable one. While the college maintained a wonderful record during these early days, giving over 50% of her graduates to the Christian ministry, it must be remembered that her contribution to other vocations were little less remarkable. Many of her sons have become earnest Christian laymen, lawyers, doctors, teachers, farmers and business men—hundreds of them trained in the little college with three or four professors, one building and no endowment, but taking their places among the leaders of their professions.

We should not fail to notice in connection with the work of the founders of the college the beginning of her permanent endowment funds. The first effective work which was done toward the establishment of these funds was by Rev. George A. Caldwell, D. D., at that time pastor of the First Presbyterian Church in Bristol. Dr. Caldwell was given a leave of absence from his pastoral duties to enlist a considerable number of men and women in the establishment of a fund of about \$15,000, which should be permanently invested in securities producing an income for the support of the college and its work. Through the good offices of Dr. Caldwell and Rev. James King, Major Joseph Cloyd of Dublin, Virginia, was led to make the first \$5,000 contribution to the King College endowment funds. Major Cloyd made this contribution in 1870. The principal of this gift has been kept invested throughout the years and is still working at six per cent. It has paid into the college treasury more than three times the amount of the original principal and has been the effective means on more than

OUR SYNODICAL COLLEGES



GROUP OF STUDENTS FROM PRESBYTERIAL SCHOOLS IN THE BOUNDS
OF THE SYNOD OF APPALACHIA

one occasion of preventing the college from closing its doors. The story is told of Major Cloyd that when he heard a splendid sermon by a young minister, a recent graduate of the college, he was so impressed that he remarked to a friend: "If King College never sends another man into the ministry I will be satisfied with my investment."

From 1867 to the present time there have been nine presidents of King College. These are as follows with their terms of service as indicated:

Rev. James Doak Tadlock, D. D., LL. D., 1867-1885

Rev. Jesse Albert Wallace, D. D., 1885-1889

Prof. Harry W. Naff, Ph. D., 1889-1890

HIGHWAYS AND BYWAYS OF APPALACHIA

Rev. Jesse Albert Wallace, D. D., (second term) 1890-1899

Rev. Albert Ballatin Buckner, D. D., 1899-1902

Prof. George J. Ramsey, Ph. D., 1902-1903

Rev. George D. Booth, 1903-1904

Rev. Franklin P. Ramsey, Ph. D., 1904-1907

Prof. B. R. Smith, C. E., 1908-1911

Rev. Tilden Scherer, D. D., 1911-

It was becoming increasingly apparent, as the years passed, that the demand of modern educational standards would soon make it impossible to maintain King College without additional buildings and a large increase in the endowment funds. In 1915 the Synod of Appalachia was organized. The movement for this new Synod was led by Rev. Dr. Robert F. Campbell, pastor of the First Presbyterian Church of Asheville, N. C., and Rev. Dr. Charles C. Carson, pastor of the First Presbyterian Church of Bristol, Tenn., and other ministers and laymen who saw the great opportunity of our Church in this splendid mountain country. When the first session of the new Synod was held in the First Church, Bristol, in 1915, Rev. Isaac S. Anderson, D. D., proposed to donate a beautiful tract of land in the suburbs of Bristol for the reestablishment of King College on a larger basis, provided the Synod would adopt the college as its own. This condition was promptly fulfilled and funds were at once raised for the beginning of the construction of new buildings on a new campus. This work was begun on May 29, 1917, with the laying of the corner stone of Bristol Hall, in which the fifty-first session of the college was begun the following September. Too much cannot be said in praise of Dr. I. S. Anderson for his generous gift. Besides other donations which he has made for the support of the college throughout its entire history this beautiful new campus of forty acres is making possible the development of a splendid

OUR SYNODICAL COLLEGES

school for the advancement of the great cause for which it stands.

It was especially fitting that he should have made this gift, inasmuch as the land which he donated was a part of the original estate of the Rev. James King, which had been handed down through two generations and had come finally into Dr. Anderson's possession. Though the new work was begun just at the beginning of the World War it unquestionably marked the dawn of a new day for King College.



ENTRANCE TO ANDERSON HALL

Since that time progress has been steady. The total value of buildings and endowment of the college when the old plant on Fifth Street in Bristol was abandoned was about \$50,000—the accumulation of fifty years. Since 1917 this has been increased to approximately \$300,000, actually invested in buildings and endowment, with more than enough outstanding good and solvent subscriptions to pay all indebtedness. High standards of educational efficiency are being maintained and the student attendance has steadily increased to the capacity of the present building.

Educational standards, however, have been advancing rapidly during the past ten years. Both state and church educational agencies are enforcing rigid requirements before they will grant recognition to college graduates.

On January 1, 1926, King College had only about \$125,000 of invested endowment, whereas \$500,000 is the minimum allowed a college claiming recognition as of

HIGHWAYS AND BYWAYS OF APPALACHIA

standard grade, and as the student body increases the endowment must be increased in proportion as it is recognized that a competent faculty can be maintained only by means of an adequate endowment. King College is also sadly handicapped by insufficient buildings and equipment.

In May, 1926, Mr. Richard S. Reynolds of Louisville, Ky., a King College alumnus, offered to give the college \$100,000 toward an additional \$500,000 endowment fund. The people of Bristol, the home of King College, subscribed \$125,000 toward this fund and the campaign is now in progress in the churches of the Synod of Appalachia and among King College alumni. The total goal for endowment and buildings and equipment is \$750,000 and at this time (March 1, 1927) about \$400,000 of this fund has been subscribed. The campaign has the hearty endorsement of the Synod of Appalachia and of the four Presbyteries constituting the Synod and it is earnestly hoped that the entire amount will be provided at an early date in order that the college may be in a position to demand recognition in educational circles.

The following financial summary is given as of June 1, 1926. The completion of the fund which we are now raising will give the college net assets of approximately one million dollars.

FINANCIAL SUMMARY

ASSETS:

Value of buildings, grounds and equipment.....	\$170,700
Actual invested endowment funds	122,324
Subscriptions outstanding, 1920 campaign.....	81,575
Subscription outstanding on present Standardization Campaign:	
Mr. R. S. Reynolds' subscription.....	\$100,000
Subscriptions of Bristol citizens.....	125,000

OUR SYNODICAL COLLEGES

Other subscriptions to date.....	80,000
Real estate equities not included in above, conservatively estimated.....	30,000
	<hr/> 335,000
Total assets.....	<hr/> \$709,599

LIABILITIES:

Notes endorsed by members of the Executive Committee of the Board of Trustees..	\$ 17,800
Outstanding King College Bonds	23,000
Miscellaneous current indebtedness in notes and open accounts.....	13,891
	<hr/>
Total debts.....	\$ 54,691
	<hr/>
Net assets.....	\$654,908

(Due allowance must be made for losses in collections of subscriptions.)

The Annual Budget on the present basis calls for the expenditure for all purposes of about \$45,000. The income from student fees is about \$20,000; from endowment, \$7,895; from the churches of the Synod of Appalachia, \$8,171; from other sources about \$3,500. This leaves an annual deficit of about \$5,000. It is to overcome this deficit and make necessary improvements in order to bring the college to a standard college basis that the present campaign for \$750,000 has been inaugurated.

Voicing again the ideals of the founders of the college, the Synod of Appalachia in their annual meeting held at King College September 14, 1926, passed unanimously the resolution from which the following is quoted:

“King College speaks with emphasis. Her history is

HIGHWAYS AND BYWAYS OF APPALACHIA

inseparable from the history of our beloved Church, especially in her remarkable contribution to the gospel ministry. With a thrilling history that proclaims the approval of God and with a mission radiant with the eternal past and inseparable from the eternal future, King College commands our admiration, and challenges our consecration.

“The Synod of Appalachia guarantees to all who may give to King College for endowment and building purposes, that no doctrine contrary to the Deity of Christ and the Bible as the inspired Word of God, as interpreted by the standards of our Church, shall be taught in this college.

“The Synod of Appalachia directs that the College and its trustees reaffirm as the great objective of this institution the giving of a Christian, classical education to worthy boys of meager means located in our great mountain Synod; and that no worthy boy shall be denied the opportunity of securing a college education at King College on account of his limited finances.”

STONEWELL JACKSON COLLEGE, ABINGDON, VA.

FRED W. ALEXANDER, M. A., LL. D., President

“The Christian college is the manufactory which takes the finest raw material the Church can furnish, multiplies its value a hundredfold and returns it to the Church in a life-giving stream of intelligent faith, trained power, and concentrated leadership.”—Dr. Henry Louis Smith.

HISTORICAL SKETCH

In the year 1868, the Presbyterians at Abingdon established a school under the name of Jackson Female Institute, with the Rev. S. D. Stewart, D. D., as president. The



STONEWALL JACKSON COLLEGE
 ABINGDON HALL (In Rear)
 ADMINISTRATION BUILDING (To be erected)

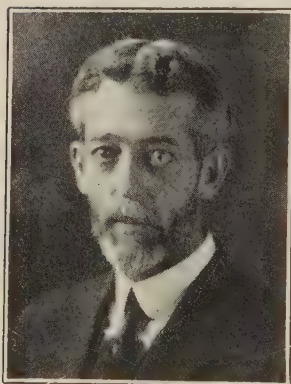
MACMILLAN HALL

MONTGOMERY HALL

HIGHWAYS AND BYWAYS OF APPALACHIA

school was operated under this name until the year 1896, when the board of trustees made an agreement with the Presbytery of Abingdon, by which the college, under the name of Stonewall Jackson Institute, became the property of this Presbytery.

In 1914, Montgomery Presbytery of the Synod of Virginia assumed joint ownership with the Presbytery of Abingdon in the school, which was then known as Stonewall Jackson College. Plans for greater development were then made, but these were checked on November 24, 1914, when the buildings of the college were destroyed by fire.



DR. ALEXANDER

Immediately thereafter, a new board of trustees was elected, a new charter obtained, and plans made for the erection of a modern, up-to-date college plant. The old site was abandoned, and an estate known as "Carpet Hill" was purchased as a location for the new college.

Soon afterwards, one of the large modern dormitories was completed. At this time, the Synod of Appalachia also joined in the ownership and control of Stonewall Jackson College.

Another forward step was taken in the year 1921, in the erection of a second dormitory, and one unit of the Administration Building. This provided for the auditorium, the music studios, the dining hall, kitchen, etc. A year later, a modern gymnasium with swimming pool, and a residence for the use of the president were provided. At present, the college plant consists of five modern buildings.

OUR SYNODICAL COLLEGES

LOCATION

Situated on a fine campus of fifty-two acres, Stonewall overlooks the beautiful town of Abingdon. The town is located in the heart of the mountainous section of the southwestern part of Virginia, at an elevation of 2,096 feet, and enjoys a healthful and invigorating climate. White Top, the highest mountain in Virginia, is but twenty miles distant. From the earliest settlement of the community, to the present time, Christian education has held a predominant place in the hearts and thoughts of Abingdon people, who are noted for their refinement and culture.

Stonewall is also situated near the center of the territory comprising the Synod of Appalachia and the Presbytery of Montgomery—a mountain empire extending from Lynchburg, Virginia, to Chattanooga, Tennessee, and from Asheville, North Carolina, to Corbin, Kentucky. The immediate field embraces southwestern Virginia, western North Carolina, the eastern portions of Tennessee and Kentucky, and the southern part of West Virginia; the territory known as the great Appalachian region. Reaching beyond this, students are enrolled from fourteen states, and two foreign countries.

BUILDINGS

MacMillan Hall: Erected in 1916. The rooms in this building are arranged in two-room suites, each suite having a private bath. All the rooms are uniformly furnished with two single beds, a bureau, a table, rockers, and straight chairs. Each room has two clothes closets, one for each girl. Only two students occupy a room.

Montgomery Hall: A duplicate of MacMillan Hall, finished in 1921, is new and modern in every respect.

Abingdon Hall: This is a part of the Administration

HIGHWAYS AND BYWAYS OF APPALACHIA

Building, and was completed in May, 1921. This building provides for the auditorium, the dining hall, and the music department.

The dining hall, 68' by 48' will accommodate over 200 students. It has modern furnishings, and both east and west exposure to sunlight.

The Music Department: In the rear of the auditorium are six music studios and twenty-one practice rooms for the use of the music students. This is an excellent arrangement, as it provides for this work apart from the other classrooms of the college.

The Gymnasium: A modern gymnasium and swimming pool were erected in 1924. This building provides for the following: main court floor, 50' x 70'; swimming pool, 58' x 20'; shower room, 15' x 15'; locker room, 50' x 70'; apparatus room, 12' x 20'; instructor's room, 12' x 18'; and a gallery seating 400. This fine improvement means an excellent opportunity for physical culture, healthful play, and fine sports. This building is in charge of a physical instructor who directs all activities.

"The Residence," erected in 1921, is used as the home of the president.

At the present time, the college is handicapped in its work, because the Administration Building has not been provided. It is necessary to use rooms on the first floor of the dormitories for laboratory and recitation rooms. The addition of the Administration Building will make Stonewall one of the best college plants in this part of the South.

CONTROL

The college is under the control of the Synod of Appalachia, and the Presbytery of Montgomery. While it is thoroughly Presbyterian in its management, it is free from

OUR SYNODICAL COLLEGES

narrow sectarianism, and students from other denominations are gladly enrolled. Stonewall is a Church school, and in all activities, the college seeks to emphasize the spiritual and the ethical, which are a vital part in the training for useful service.

COURSES OFFERED

Stonewall offers the standard literary courses embraced in the work of the four-year preparatory school and the two years of the junior college. In the college, two literary courses are offered—the classical course, leading to the A. B. diploma, and admitting its graduates to the Junior year in A-grade colleges and universities; and the elective course, designed as a cultural course for students who do not wish to complete the four-year college course.

In addition to the literary work offered, the college emphasizes such specialties as Piano, Voice, Violin, Art, Expression, Home Economics, and the Commercial Course, employing a special teacher for each of these departments. During the present school year, over one hundred students have enrolled in these departments.

In order to meet the highest standards required of a junior college, the members of the faculty in the literary departments hold the Master's degree from the leading universities, and have had successful teaching experience; while those teaching in the special departments are graduates of well-known schools of Music, Art, Expression, Home Economics, etc. The faculty now consists of twenty-one well trained teachers.

AID TO STUDENTS

An opportunity is offered to a limited number of worthy students to pay all or part of their school expenses each

HIGHWAYS AND BYWAYS OF APPALACHIA

year by work in the dining room, in the library, or in the general offices. The records show that thirty-one girls were aided last year, the total amounting to \$3.200 if payment had been made according to the regular terms. Each student aided must render some service to the school. The college is in need of additional scholarships and a self-aid fund, as over forty applications for help could not be considered during the present school year.

SERVICE RENDERED

Stonewall students have been prepared for rendering real service in many fields of work. As the records of the college were destroyed by fire in 1914, it will not be possible to give a tabulated statement as to these activities. Among Stonewall graduates may be found those who are serving as missionaries, both home and foreign, as social workers, as teachers, as leaders in Sunday school and church work, and above all, as those who are makers of Christian homes. For over half a century, Stonewall has been preparing its students for a life of real service.

URGENT NEEDS

The college is proud, justly proud, of its past; but now comes the challenging question of what the future shall hold. A substantial fund for new buildings, equipment and endowment must be provided for the college to hold its place of honor and usefulness, and to meet the standards required for accredited institutions. Stonewall must go forward to maintain her place among the leading colleges of this section. Some immediate needs may be listed as follows:

1. Funds for providing for the Administration Building,

OUR SYNODICAL COLLEGES

so that the college plant may be complete. (At least \$150,000 will be required for this building.)

2. The establishment of scholarships, in order that a greater number of worthy students may receive aid in securing an education.

3. A permanent endowment fund, as a means of reducing the cost of a college education to the individual student; and as an aid in meeting the standards required of junior colleges.

4. A larger amount each year from the Schools and Colleges Fund.

Each year, the college receives from the Schools and Colleges Fund of the Synod of Appalachia a limited amount, 38% of the total assigned to this department of the Synod's work. The amount received last year was \$5,261.85.

During the past six years, the college has made operating expenses, and the contributions received have been used for equipment and buildings. Tuition rates are moderate, and must be kept so in order that any determined student may enjoy the opportunities offered at Stonewall.

The college invites the interest and the help of everyone who is in sympathy with its purposes and its ideals, and is willing to have a part in carrying out the work of Christian education for girls. The cause is worthy, and, therefore, must succeed.

RECENT PROGRESS

Marked progress has been made during the past six years, as will be shown by the following comparisons:

1. Buildings: one to five;
2. Students enrolled: 115 to 180;
3. Operating income; \$21,000 to \$52,000:

HIGHWAYS AND BYWAYS OF APPALACHIA

4. Endowment funds: \$12,000 to \$30,000;

5. Value of buildings and grounds: \$100,000 to \$350,000.

“The very stronghold of the Church’s educational work is the college—that institution which stands for a liberal culture, and a Christian character.”

MONTREAT THE DELIGHTFUL

Nestled in the heart of the Blue Ridge Mountains of Western, N. C., also at the heart of the inspirational and informational activities of our denomination, Montreat is a place of great importance.



LAKE SUSAN AND ALBA HOTEL, MONTREAT

Here the pure ozone refreshes the body while the wholesome religious atmosphere refreshes the soul. From all

OUR SYNODICAL COLLEGES

over our beloved church they come, leaders and workers alike, getting and giving, meeting old friends and making new ones.

All of the Executive Agencies of the General Assembly have a place on the Montreat program, and many of the gifted Bible teachers and inspirational speakers can be heard here. The yearly conferences, which begin in June and close in August, constitute a mighty school of religious instruction as well as a place where fellowship abounds and communion delights.

Since this Mecca is located within the bounds of our own Synod, within easy reach of all of our people, let us spend our vacations at this retreat where the body is rested, the mind is stimulated and the soul is filled with peace and joy.



ASSEMBLY'S COMMITTEE BUILDING

When the Assembly Inn is finished the hotel accommodations will be among the best.

During the school term so much of the Montreat equipment as is needed is gladly turned over to the Normal School for its use. Literature and programs can be secured by writing Rev. R. C. Anderson, D. D., Pres., Montreat, N. C.

HIGHWAYS AND BYWAYS OF APPALACHIA

MONTREAT NORMAL SCHOOL, MONTREAT, N. C.

REV. R. C. ANDERSON, D. D., President

The Montreat Normal School is technically under the control of seven synods, Appalachia, North Carolina, Virginia, West Virginia, Florida, Louisiana and Alabama, but substantially it is under the control of the Synod of Appalachia. It is within the bounds of the Synod of Appalachia, all of its officers belong to the Synod of Appalachia, and it receives Synodical support only from the Synod of Appalachia.

It was founded in October, 1916, has been operated ten years without debt, but is in great need of funds and equipment for the larger development of the school and to give it rating as a normal school and junior college. It has a principal, lady principal, and ten teachers, and is doing a great work for a student body now numbering one hundred.



L. RICHARDSON BUILDING FOR FOREIGN MISSIONS

The design of the school is to give the best Christian education and training to young women of small means, who desire an education, are capable of receiving an educa-

OUR SYNODICAL COLLEGES

tion and whose character and purpose assure the best use of the same. It is specially designed to educate and train Christian teachers for subcollegiate church schools, other schools and for Christian service.

If teaching is a function of the Church, preparation of teachers is the duty of the Church. In design this school bears the same relation to Christian education as the state Normal Schools bear to secular education. More and better teachers are probably the greatest need of our educational system.

The curriculum embraces the four years of high school work, two years of normal or college work, a thorough course in household economics, Bible study, and music.

The Montreat plant, its spacious grounds, hotel, auditorium, classrooms, and other buildings and equipment are furnished to the school free of cost nine months of the year.



NEW DAM, FORMING LAKE SUSAN
125

HIGHWAYS AND BYWAYS OF APPALACHIA

The best advantages are offered to the girls at the least cost. The price for board is \$125 for the school year, tuition is \$100. To all girls not able to pay the tuition a scholarship of \$100 is given, to girls not able to pay the \$125 for board, employment is given in the summer season and a small loan is made. All of the privileges of the conferences and grounds are furnished free to the girls employed in the summer season. Every girl of ability who



PROF. S. L. WOODWARD,
Superintendent

desires an education and whose character and purpose insure the best use of an education can get the advantage offered by the Montreat Normal. The need of such a school in our educational system is manifest, it puts a Christian education within the reach of hundreds of girls unable to pay the charges of other schools and colleges.

There is no greater need in our educational work than more and better Christian teachers. The special aim of this school is to provide such teachers.

The school affords the best possible opportunity for investments for Christian education.

Because it puts to the best use an ideal plant worth \$1,000,000, that would otherwise be idle nine months of the year.

Because it utilizes a business management that can give its time and labor without cost to the school.

By thus utilizing the Montreat plant and management free of cost each dollar invested in the school will go as far toward Christian education as two dollars will go elsewhere.

Because every dollar given goes directly to help the girl

OUR SYNODICAL COLLEGES

that needs assistance and possibly could not get an education without it.

Because every dollar goes to educate a girl of high purpose who will multiply her life by passing on the gift in Christian service to others.

The Montreat Normal type of girl behaves the best, works the hardest, and is the first to go into Christian service. She is abundantly worth while, and it is the duty and privilege of the Church and those who are able, to give her a helping hand in her struggle to fit herself for Christian service.

We need scholarships annually of \$100 each for a large number of girls who are unable to pay their tuition.

Better equipped laboratories and library are greatly needed. An endowment fund is greatly needed that the school may receive a higher rating, and that a larger and better paid faculty might be secured.

QUESTIONS ON STUDY IV

Name and locate our colleges.

Give a short history of each.

How owned and controlled?

Which is for young men? Which for young women?

What building has each? Describe their condition.

What are the building needs of King and Stonewall?

What are their financial needs?

Tell about the King College campaign, now in progress.

What courses are offered in each?

Where is Montreat? For what is it noted?

Tell of the buildings, grounds and conferences.

Why was the Normal located at Montreat and what service is it rendering?

What has King College done for young men?

Tell of the influence of Stonewall.

Do you not think we should give the very best support to these colleges?

STUDY V TRAINING SCHOOLS AND THEOLOGICAL SEMINARIES

1. "Jesus said unto them, come ye after me, and I will make you to become fishers of men." Mark 1:17.
2. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15.
3. "Go, and it shall be told thee what thou must do." Acts 9:6.



George W. Watts Memorial

THE GENERAL ASSEMBLY'S TRAINING SCHOOL FOR LAY WORKERS
Richmond, Virginia

Virginia Hall

Founded by the General Assembly of the Presbyterian Church in the United States in 1914.

THE GENERAL ASSEMBLY'S TRAINING SCHOOL FOR LAY WORKERS, RICHMOND, VIRGINIA

REV. W. L. LINGLE, D. D., President

OWNERSHIP

INASMUCH as this institution belongs to the whole southern Presbyterian Church the Presbyterians of this Synod have a real ownership in it. The General Assembly's Training School was founded by the General Assembly of our Church in 1914, is owned and controlled by the General Assembly, and therefore belongs to our whole Church.

THE BEGINNING

The Assembly's Training School began in a very small way in the fall of 1914. There were fewer than ten boarding students. The dean, or president, was Rev. William M. Megginson. The faculty was composed of volunteer teachers from the Presbyterian Committee of Publication, from the faculty of Union Theological Seminary, and from the Presbyterian pastors of Richmond. They all did their teaching without salary, as there was no money and as they had a vision of what the Training School might be in the years to come. Without this work of love the Training School could not have lived through its first five years.



DR. LINGLE, Pres.

TRAINING SCHOOL AND SEMINARIES

ITS GROWTH

Twelve years have passed by and the blessing of the Lord has rested richly upon the Assembly's Training School. To-day its grounds, buildings and equipment are easily worth \$600,000, and it has an endowment of \$110,000. Over against these assets is a debt of \$73,000.

It has an able faculty of its own. Last year (1925-1926) it enrolled 164 students in the regular session and 33 students in the summer school. These students represented twenty-six states and countries. This is a remarkable growth for twelve years. It has been made possible by the fact that the whole Church has had ownership in it and has therefore been deeply interested in its welfare.

ITS PURPOSE

The Assembly's Training School trains men and women for all forms of Christian service, at home and abroad. More than one hundred of its students are now at work on the foreign field. Many more than that are laboring in the Home Mission fields of our own country. Some are in the heart of the mountains, some in the mining regions, and others in the great industrial centers. A goodly number are assisting pastors in large churches. Quite a number are directors of religious education for whole Presbyteries. Others are teaching the Bible in schools and colleges. It would be difficult to name a form of Christian service in which some Training School student is not engaged.

COURSES OF STUDY

The English Bible stands at the center of the curriculum. No institution has a richer course in the English Bible.

HIGHWAYS AND BYWAYS OF APPALACHIA

Centering about the Bible are exceedingly valuable courses in Religious Education, Missions, Personal Work, Christian Doctrine, Church History, Social Teachings of the Bible, Woman's Work, and Social Welfare.

To be eligible for entrance the student must be over twenty years of age and must have a high school education plus at least two years of college work, or a high school education plus several years of experience in teaching or in business. To win a diploma the student must complete successfully the entire course, covering a period of two whole years in residence. Other courses will be added and the present courses strengthened as soon as the income of the Training School makes it possible to add new professors.

GROUND AND BUILDINGS

The Training School is located in the attractive residential section of Richmond, known as Ginter Park. It has a beautiful campus of ten or twelve acres. On this campus there are five substantial brick buildings, and plenty of room for others as the institution grows, for we must remember that it is still very young and that it is far from being all that it can be and ought to be.

The first building is the "George W. Watts Memorial." This is a splendid fireproof dormitory, which will house comfortably about one hundred and twenty-five people. It was erected by Mrs. Cameron Morrison of North Carolina at a cost of over \$200,000.

The second building is "Virginia Hall." It is so named because it is being paid for by that part of the Virginia Million Dollar Campaign Fund which was assigned to the Training School. This beautiful building contains the dining halls, kitchen, recreation rooms, temporary class-

TRAINING SCHOOL AND SEMINARIES

rooms, temporary chapel, and a few dormitory rooms.

The third building is the "President's House" which was erected by the Woman's Auxiliary of the Southern Presbyterian Church.

The other two buildings are substantial brick residences for professors. These were made possible by the generous gift of Mrs. Jessie Kenan Wise of North Carolina.

SUPPORT

The Training School gets its chief support from the churches, auxiliaries, and Sunday schools. There is an endowment of \$110,000, but of course the income from this is not anything like adequate for the support of an institution of this size. In fact it is only a beginning. The General Assembly has therefore asked all churches, Sunday schools and auxiliaries to give a certain per cent of all their contributions to benevolences to the Training School. If all churches were to give the full amount asked, the total would still be inadequate to meet the needs of this rapidly growing institution.

NEEDS

The Training School has been richly blessed, but it still needs many things before it can be the great, strong institution that our Southern Presbyterian Church needs for the training of its workers.

1. There is immediate need for a new building containing classrooms, administrative offices, library, reading room, chapel and additional dormitory space. The architects have drawn an admirable sketch of this needed building, and it will be one of the most useful buildings ever erected. It would set the work of the Training School forward for

HIGHWAYS AND BYWAYS OF APPALACHIA

years. All that is needed for its erection is the money.

2. Three Chairs ought to be endowed: The Chair of English Bible, the Chair of Religious Education and the Chair of Missions. Each of these Chairs ought to have an endowment of at least \$75,000.

3. There is need for a larger annual income in order that two or three much needed professors might be added to the faculty.

EXTENSION DEPARTMENT

When the Training School was founded in 1914 the General Assembly directed that as soon as possible an extension department should be added to carry the work of the Training School to those who cannot attend in person. This department was established in a small way several years ago and has been developing rapidly ever since.

On January 1, 1923, Mrs. M. L. Russell became Bible Extension teacher for the Training School, and has reached thousands of women with her Bible message.

On May 1, 1925, Mr. Wade C. Smith become associated with the Training School as Bible Extension teacher on Personal Work. He has been in great demand and has taught his course on Personal Work to thousands of men and women.

On October 1, 1926, Miss Margaret Engle became Bible Extension teacher and she had already taught large classes in several of our Synods.

Regular members of the faculty go to churches, conferences, and conventions and thus do a great deal of extension work.

In the meantime the Training School has carried on a rather large group of courses by correspondence in a very effective way.

UNION THEOLOGICAL SEMINARY, RICHMOND, VA.

REV. J. GRAY McALLISTER, D. D.

TRAINING SCHOOL AND SEMINARIES

CONCLUSION

A little reflection on the facts given above will show that while the Assembly's Training School is young it has already grown to be a great institution and is rendering a large service to the Church. It can be much greater and render a much better and much larger service if the whole Church will keep steadfastly behind it and supply its needs as they arise from time to time. We ought to undertake great things for the Lord and expect great things from the Lord.

Rev. Walter L. Lingle, D. D., LL. D., is president of the Assembly's Training School; Rev. M. Ryerson Turnbull, D. D., is head of the Department of English Bible; Rev. O. E. Buchholz, D. D., is director of the Extension Department; and Mr. George W. Call is treasurer.

What is the place of the theological seminary in the life of our Church? What is the importance of Union Theological Seminary to the work of the Synod of Appalachia? In what ways may this Synod coöperate with Union Seminary and thus contribute to its own great work? This chapter will seek to answer these questions.



DR. LACY, Pres.

I. THE MINISTER THE LEADER IN THE LOCAL CHURCH

The minister by his very call is given a place of leadership in the Church of God, the Scriptures bearing witness to this fact. He has been appointed of God to oversee

HIGHWAYS AND BYWAYS OF APPALACHIA

and shepherd the flock of Christ. He is to minister to their spiritual needs. He is with his fellow-elders to exercise government in the house of God. He is to stand as the ambassador of Christ, sound out the evangel of His loving-kindness, proclaim His mighty power, apply His truth to the daily lives of men and intercede for them at His throne of grace. This he is bidden to do as the true servant, indeed, of all, but no less as their divinely appointed leader in vast spiritual concerns. The very terms of his commission and the just expectation of his people make it imperative that he shall lead in the work committed to his hands by the Great Shepherd and Bishop of men's souls.

II. CONDITIONS WHICH CHALLENGE THIS LEADERSHIP

The minister's leadership has never, perhaps, been an easy thing, but there are present day conditions which put it to severest test. Four of these may be mentioned.



DR. JOHNSON

1. There is first of all, the fact of the advancing standards of education in free America. The time was when the minister was one of the very few educated men in the average community and as such was the teacher of the young and the unofficial referee in all questions that soared in the intellectual heavens. That day, quite happily, has passed.

The levels of education have steadily risen until there are 26,000,000 (or more than one in five) of our population in school to-day. All types of schools from the kindergarten to the university are filled with students. Tides of travel sweep through our land and the lands abroad. Books pour from busy presses, and newspapers

TRAINING SCHOOL AND SEMINARIES

are considered old before the ink is fairly dry. The radio brings us miscellaneous programs through the air from cities and towns many hundreds of miles away. In these and in other ways the horizon of knowledge of the average person has been immensely widened. With all of it there is, to be sure, a deal of shallow thinking, but for all that, the levels of education are higher to-day than they have ever been before. To meet this situation the minister who faces these people must be a trained man. Let it be granted that here and there will be found a man of exceptional gifts who lacks the training of the schools and yet stands among the foremost in the ranks of Christian workers; and, further, that there is a place for every consecrated worker provided he has aptness to apply the truth to human lives; yet it remains true that the rank and file of our ministers must be trained if they would be leaders of the people of our churches, not specialists, indeed, in a dozen spheres of the world's thinking, but certainly in that one which stands above them all: the cure of the souls of men.

2. Another present day challenge to the minister is to be found in the complexities of our modern life. Not so very many years ago life for the greater number of our people was relatively a simple, though never an ideal, thing. The cities were few and small. The population was largely in the country. The world of business had not come as yet into the keen rivalry of to-day. But all this is changed. The cities have grown enormously, and often at the expense of the country, and this growth has brought with it much unhealthy congestion and many artificial modes of living; and, to add to it all, the great era of industrialism is here, bringing with it some of the keenest social ques-



DR. CALDWELL

HIGHWAYS AND BYWAYS OF APPALACHIA

tions of the age, with little from the past to guide us. The minister cannot and dare not stand aside from these burning questions of the day. God has a message for this complex life of ours and that message is to be found in the pages of His Word. The minister, while not called to be a social worker, must yet be so trained to expound this word that he will wisely and lovingly help to make "the Golden Rule of Christ bring in the Golden Age of Man."

3. Still another present day challenge to the minister is to be found in the spiritual unrest of the time. There is



DR. MACK

an amazing amount of disturbing error abroad that parades itself as truth. This is no new thing under the sun, though the forms in which it is presented are most attractive and quite up to date and the avenues of presentation (by platform, press and radio) are seemingly endless. The situation calls for the preaching of a positive and vigorous gospel by men who know error when they see it and who

are grounded in the truth that alone can make men free.

4. A final present day challenge to the minister is to be found in the materialism now menacing our land, our Southland especially. The South is fast becoming the richest part of America and life for many has become an easy and luxurious thing. Now wealth, large or small, with all it purchases, is not in itself an evil, but in undedicated hands it may easily become so. We are in danger here of being swept from our spiritual moorings and thus of losing infinitely more than we gain. This situation is not only a challenge to the leadership of the minister, it is as well his opportunity for high service—the opportunity, by the grace of God, of strengthening the faith of his people, of fashioning robust virtues within them and of leading them so to use their wealth (large or small) as to make it a

TRAINING SCHOOL AND SEMINARIES

contribution to the finer things of life and to the upbuilding in varied ways of the Kingdom of God.

III. INSTITUTIONS WHICH FURNISH THIS LEADERSHIP

The theological seminaries have been estimated and are maintained for the one purpose of supplying to the churches the trained leaders which they need and for which they call. Blot out these institutions, and establish no others like them in their place, and within fifty years you would close the doors or nearly every church in the land and cripple for generations to come the great work in our mission fields whether at home or abroad. This shows us how tremendously important



DR. W. T. THOMPSON

The theological seminaries have been the work of these institutions is. This shows us, too, how deeply concerned we should be in equipping and supporting these institutions that are so vital to the life and progress of the Church.

IV. UNION SEMINARY'S SERVICE IN SUPPLYING THESE LEADERS

Union Theological Seminary, Richmond, Virginia, the oldest and largest of the theological seminaries of our Church, for more than a century has been rendering conspicuous service in training men for the gospel ministry. It has sent out, in all, more than 2,000 men into this high work, 1,000 of whom are to-day serving the Church as pastors, as missionaries at home and abroad, as secretaries of great causes, as teachers in Christians schools, as

HIGHWAYS AND BYWAYS OF APPALACHIA

presidents of Christian colleges and training schools of various grades, as authors of helpful books, as editors of our religious press. More than one-half of the ministers on the roll of the Synod of Appalachia were trained at Union Seminary.

V. UNION SEMINARY AT WORK

In Ginter Park, one of the most attractive suburbs of Richmond, the visitor will see Union Seminary's fifty-acre campus dotted with the nineteen buildings used for Seminary purposes and flanked on the south by Mission Court, the apartment-homes of a number of our missionaries annually on furlough in America. He is soon in possession of other facts. He learns that the Seminary began its work in 1812; that it operates under the joint ownership and control of the Synods of Virginia, North Carolina, West Virginia and Appalachia, each Synod having representation on the board of directors; that it has all the standard departments of a first-class theological seminary and a special building for the important department of Religious Education and Sunday school work; and that, among other fine features, it has the Sprunt Lectureship, which brings every year some distinguished speaker of America or from abroad for a course of lectures on some outstanding theme connected with the work of the Church. He visits the business office and finds all hands at work. A catalogue gives the nine members of the faculty, as follows:

Dr. Ben R. Lacy, Jr. (President, and Professor of Homiletics.)

Dr. Thomas Cary Johnson (Theology).

Dr. Eugene C. Caldwell (New Testament).

Dr. Edward Mack (Old Testament).

Dr. W. Taliaferro Thompson (Religious Education; Pastoral Theology).

TRAINING SCHOOL AND SEMINARIES

Dr. Ernest Trice Thompson (Church History).

Dr. J. Gray McAllister (English Bible).

Professor J. R. Woods (Christian Mission).

Professor George M. Sleeth (Public Speaking).

He also learns that there are 150 students in attendance (representing twenty states and six foreign countries), with every room in the dormitories occupied, every classroom filled with undergraduates, and a number of postgraduates doing special work and the mails bringing applications from many more who wish to come for similar courses. He sees an institution that is developing and enriching its courses for undergraduates, adding fellowships for the further training of scholarly and promising men, broadening its graduate courses, accepting for these courses as many men as it can handle, seeking to provide for the training of the very much larger number who are asking the chance of bringing their ministry abreast of the times, and proposing at the earliest possible moment to add to its staff of professors in order to care for these additional students and allow its professors time to make an even larger contribution to the literature of our Church.



DR. E. T. THOMPSON

VI. EMBARRASSED BY ITS GROWTH

Union Seminary has a plant that cost \$652,000 and a productive endowment of \$1,219,000. Its expenses are cut to a minimum and all its financial affairs are administered with wisdom. Yet its income from endowment, supplemented by the contributions of the churches and by special gifts, does not meet its necessary expenses, and for

HIGHWAYS AND BYWAYS OF APPALACHIA

a good reason. Like West Point or Annapolis, Union Seminary makes no charge for tuition, room rent and lights. The institution furnishes board in its refectory at the cost of the provisions and, besides, extends help to about one-half of its students, who in the Seminary are finishing the long course of study demanded by our Church, for remember that by far the greater number of Seminary students come from homes of moderate means, homes that have already gone to the limit of sacrifice in putting their sons and daughters through college. This can mean only one thing: that the more students a theological seminary has the heavier its financial burdens. As long as Union had 100 students it could come out even. With 150 students it has a deficit of about \$7,500 a year.



DR. MCALLISTER

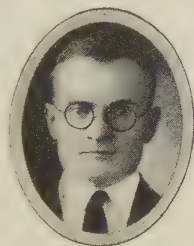
What would you do if face to face with a deficit arising from such a cause? Would you reduce the number of students and refuse to take more than an even hundred? But would it be wise—and is it right—for a Church to shut the doors of its training school for ministers in the face of men who have been called into the ministry and seek this training, especially when there are 300 self-supporting fields in our Church calling for ministers, and there are whitening fields abroad that are imperatively calling for workers? As well shut up the training camps in the time of war.

VII. HOW COOPERATE IN THE WORK?

The need is a challenge both to the Seminary and to its controlling and supporting Synods. If God has blessed you with means, surely you can make no larger or more lasting investment than by helping to train men for leader-

TRAINING SCHOOL AND SEMINARIES

ship in our churches, by endowing a chair (at \$100,000) in memory of some loved one who has gone on before, or by establishing a fellowship (at \$10,000) for the further training of picked men, or by providing a scholarship (at \$1,000 to \$2,500) to help some deserving man through the years of his Seminary course. If you have limited means, you may share in the work by giving as God has prospered you. And most of all, Union Seminary wants your sympathetic interest and your prayers for God's rich and constant blessing upon the all-important work it is seeking to carry forward in His name.



PROF. WOODS

LOUISVILLE SEMINARY

REV. JOHN M. VANDER MEULIN, D. D., President

GOVERNMENT

The seminaries of the Southern Presbyterian Church are owned and controlled by different Synods. The Southern Synods which have united in this ownership of the Louisville Seminary are, in the chronological order in which they have done so, the Synod of Kentucky, the Synod of Missouri, the Synod of Appalachia, the Synod of Alabama and the Synod of Tennessee. To these must be added the (Northern) Synod of Kentucky, U. S. A.

The governing board consists of 36 directors chosen by these Synods, 24 of whom, according to the terms of the charter, must be from the U. S. (Southern) Presbyterian Church and 12 of whom are chosen by the U. S. A. (Northern) Presbyterian Church. Of the 24 from the Southern Presbyterian Church, 15 are chosen by the Southern Synods named, each Synod selecting 3 and the



THE UNIVERSITY OF MICHIGAN



DR. JAMES H. HARRIS



DR. HENRY H. HARRIS

TRAINING SCHOOL AND SEMINARIES

other 9 are chosen by these 15 (Southern) Presbyterian directors.

The members of the Board from the Synod of Appalachia are:

Frank A. Nelson, Esq., Chattanooga, Tenn.

Rev. Chas. C. Carson, D. D., Bristol, Tenn.

Rev. Robert S. Sanders, D. D., Sweetwater, Tenn.

Professors are elected by this board of directors and it takes a two-thirds vote of all the directors (not merely of the directors present) to elect a professor. The choice both of directors and professors is subject to the approval of the General Assembly South and the General Assembly North.

As to the standards to be taught, the charter provided that the standards shall be those in existence before the separation of the Southern Church from the Northern, which are the standards to-day of the Southern Church. Every professor, on taking charge of his department, must take a solemn oath that he will teach nothing contrary to these standards.

THE PRESENT FACULTY AND THE SUBJECTS TAUGHT

The most important element of a seminary is the faculty. The Louisville Seminary has not been narrow in its choice of its professors. In whatever branch of Presbyterianism it could find a man of sound faith, intellectual ability and scholarly equipment, it has reached out and taken such a man to fill some important Chair. It is thus able to present a faculty most harmonious in its loyalty to the faith, but very exceptional in gift and acquisition:

Rev. John M. Vander Meulin, D. D., L.L. D., President, Homiletics.

HIGHWAYS AND BYWAYS OF APPALACHIA

Rev. Chas. R. Hemphill, D. D., LL. D., Dean, New Testament Greek.

Rev. Jesse L. Cotton, D. D. LL. D., Old Testament Hebrew.

Rev. Thornton Whaling, D. D., LL. D., Litt. D., Systematic Theology and Apologetics.

Rev. Andrew W. Blackwood, D. D., English Bible and Biblical Theology.

Rev. Lewis J. Sherrill, D. D., Religious Education and Young People's Work.

Rev. Chas. H. Pratt, D. D., Evangelism and Missions.

THE STUDENT BODY

The students of this Seminary are composed of about ninety select and ambitious young men drawn from various sections of our country, who desire to secure under the best auspices adequate preparation for the ministry in this twentieth century. It is in itself a high privilege to belong to the goodly fellowship of these rare young spirits; and amongst the chief attractions of this institution is the loyalty, *esprit de corps*, culture, spirituality, the fine brotherliness and noble aspirations of the students who in such large measure constitute its life and glory. Membership in such a body is itself a powerful appeal to high thinking and noble living.

THE SPIRITUAL LIFE OF THE SEMINARY

Of exceedingly vital concern to the Seminary is the spiritual life of its student body. For whatever may happen to a minister's intellectual development, he should be a man filled with the Spirit.

And it is entirely probable, unless special care be taken to overcome it, that a student might become so absorbed in

TRAINING SCHOOL AND SEMINARIES

the intellectual aspects of even a theological course as to become undeveloped spiritually.

The chief way to meet this need is, of course, the student's own private prayer life which is continually urged on him.

But in addition to this there are various means of grace at the Seminary through which it is sought to bring before his heart the intimate things of God.

a. The first Sabbath of the Seminary session, the Sacrament of the Lord's Supper is celebrated in the chapel and the last Sabbath of the session closes with the same celebration, that both professors and students may remind themselves that they are disciples and table companions of the atoning Lord.

b. There are the daily chapel exercises. Every day the students and professors gather together for a half hour of devotion. Sometimes this consists of a sermon preached by some member of the senior class. Sometimes it consists of a passage of Scripture expounded by one of the professors with special application to the inner heart life with Christ.

c. Then every evening, just after supper, all the students assemble in the social room for a short period of devotion and prayer. Each student in turn conducts the service in whatever manner he chooses. Occasionally one of the noted ministers of the city is invited to make a short talk on some phase of ministerial life. But primarily, this is a period of prayer, a season of communion with God. "It is here," to quote the description of one of the students themselves, "that we learn the meaning of prayer; we get close into the spiritual life of one another; we find strength in the Scripture selection read; we pray definitely and, we believe, not in vain; and it is here that the spirit of brotherly love is most developed among the students." Here, too, are brought request for prayer, not only on the part of the students, but even on the part of outsiders.

HIGHWAYS AND BYWAYS OF APPALACHIA

And some remarkable answers have come from God.

d. One day each month all classes are suspended, that professors and students may give themselves to consideration of and Prayer for the coming of the Kingdom of Christ, either in foreign or in home lands. This is generally under the leadership of some foreign missionary or other distinguished and consecrated messenger of God.

e. Further, the students are divided into groups and apportioned to each professor for his pastoral care, guidance and counsel.

f. Finally, every student is required to do some actual practical and personal service for Christ voluntarily, without remuneration. This includes preaching at the noon hour in shops, preaching on the streets in front of the court house or elsewhere, working in missions or engaging in some personal form of Christian service which, while it helps to redeem men and glorify God, at the same time impresses on himself the need of the world for the Saviour and the sufficiency of the gospel for that need.

In these and other ways the Seminary tries to keep constantly in the foreground the necessity of its own spiritual life and of the communion with God through Christ.

OUR ALUMNI

The glory of a seminary, as of any other educational institution, is its alumni. Out from the Louisville Seminary, including its pre-civil war days at Danville, there have gone 1,142 men. The alumni of the Seminary since its existence at Louisville number 757. These heralds of the gospel have gone into all parts of America and the world, proclaiming always the everlasting gospel of an atoning, redeeming Saviour. Who can measure the blessing the Louisville Seminary has thus been to the Church and the world? At the date of writing, the alumni of the

TRAINING SCHOOL AND SEMINARIES

Louisville Seminary in the Synod of Appalachia are:—

- Rev. S. R. Crockett, Waynesville, N. C.
- Rev. W. Bruce Doyle, Hot Springs, N. C.
- Rev. C. McCoy Franklin, Crossnore, N. C.
- Rev. Gilbert Glass, D. D., Richmond, Va.
- Rev. Geo. F. Johnson, Bristol, Tenn.
- Rev. C. M. Campbell, Madisonville, Tenn.
- Rev. E. E. Gabbard, D. D., Knoxville, Tenn.
- Rev. B. M. Larson, Athens, Tenn.
- Rev. R. S. Sanders, D. D., Sweetwater, Tenn.
- Rev. C. L. Sentelle, Farner, Tenn.
- Rev. J. G. Venable, D. D., Chattanooga, Tenn.
- Rev. S. M. Wolfe, Epperson, Tenn.

OUR FINANCES

Discussion of the finances of the Louisville Seminary would fall under three heads. First of all, are our Permanent Assets; secondly, our Current Expenses and thirdly, our Current Contributions of Synods, churches and individuals.

1. Our Permanent Assets

a. Our first permanent assets are nonproductive and consist of our Seminary Quardrangle, which includes dormitories, refectory, library, chapel, etc. In addition to this the Seminary owns a dormitory for married students, known as Bingham Hall; a home for the president and four homes for professors. Finally, the Seminary owns a beautiful ten acre tract in the suburbs of the city, purchased with a view to possible future location. The sum total of these nonproductive assets in real estate and buildings would probably amount at present sale value to something like \$707,751.34.

b. The second class of permanent assets owned by the Seminary is our Endowment Fund which has been invested

HIGHWAYS AND BYWAYS OF APPALACHIA

in gilt-edged bonds and first mortgages on real estate and amounts to \$821,938.32.

2. Our Current Expenses

<i>a.</i> Our total expenses during year 1925-1926 were	\$63,759.70
<i>b.</i> Our total income from all sources was	\$59,506.62
<hr/>	
Leaving us with a deficit of	\$ 4,253.08

3. Our Current Contributions of Synods, Churches and Individuals

In addition to the income derived from the investment of these permanent endowment funds, the Seminary depends upon the annual contributions of Synods, churches and individuals.

Receipts from these sources in 1925-1926:

<i>a.</i> Budget of Controlling Synods	\$5,243.08
<i>b.</i> Woman's Auxiliary	315.65
<i>c.</i> Individual churches	1,123.35
<i>d.</i> Individuals	8,766.19

It will be seen from the above statement of the finances of the Seminary that what it needs is additional funds to carry on its annually growing work. Putting forth every effort to make ends meet, its deficit last year (1925-1926) amounted to \$4,253.08. And that does not take into account the service it had to curtail in order to keep down the deficit to so low a figure. Students were turned away from our doors because we could not afford to receive more. And there were additional, profitable courses and advantages that could have been given them if we had had

TRAINING SCHOOL AND SEMINARIES

more adequate equipment and larger financial means.

Further, much of the time of the president is necessarily spent in seeking large and small gifts from individuals in order to balance the budget. This time ought to be given instead to teaching the students at the Seminary on the one hand and on the other, to visiting colleges in order that he may attract into the ministry gifted and promising young men.

The needs can be met by larger current contributions from Synods, churches and individuals.

OUR PERMANENT NEEDS

In order that the Louisville Seminary may do adequately the great task entrusted to her, she needs additions to her permanent funds.

One attractive form for permanent gift to the Seminary is a scholarship, which is a fund of \$2,500, safely invested, the interest of which goes each year to some worthy student at the Seminary.

Another is the endowment of a professorship. There are three of these professorships fully endowed, three others being partially endowed. But there are two that have no endowment at all. One of these is the Professorship of the Old Testament; the other is the Presidency of the Seminary. It is hoped that some consecrated individuals or churches in our controlling Synods may undertake the endowment of these.

QUESTIONS ON STUDY V

Where is the Assembly's Training School for Lay Workers located?

Tell the story of its founding.

Who owns and controls it?

HIGHWAYS AND BYWAYS OF APPALACHIA

What is its purpose?

What courses are taught?

Into what various kinds of work do its graduates go?

Describe its grounds and buildings.

How is it supported?

What are its greatest needs?

How can we help build a stronger institution?

Why should the minister be the leader in the local church?

Show how this leadership is challenged to-day.

What would happen to this leadership if our theological seminaries were to close their doors?

How many men has Union Seminary trained for the ministry?

What proportion of our ministers were trained at Union?

Tell of its faculty, students and its location.

What can you tell of its property, endowment and income?

What is its deficit? How can a deficit be avoided?

How is Louisville Seminary governed?

Name the directors from the Synod of Appalachia.

How are the professors elected?

What are the standards taught?

Who are the professors in the different departments?

How is the spiritual life of the student body maintained?

What is the total number of the alumni? Who of those are now in the Synod of Appalachia?

What are the permanent assets of Louisville Seminary?

What were the current expenses and what the deficit last year?

What are the sources of our current contributions?

STUDY VI. CHURCH AGENCIES

"And these words, which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7.

"Help those women which laboured with me in the gospel . . . whose names are in the book of life." Phil. 4:3.

"She hath done what she could." Mark 14:8.

"Wist ye not that I must be about my Father's business?" Luke 2:49.

"As we have therefore opportunity, let us do good unto all men." Gal. 6:10.

"Occupy till I come." Luke 19:13.

RELIGIOUS EDUCATION AND YOUNG PEOPLE'S WORK

REV. J. J. FIX, D. D., Director

THE CHILD IN THE MIDST

"Suffer the children and forbid them not to come. Thou shalt teach them diligently unto thy children. Remember also thy Creator in the days of thy youth."

THE SYNOD IN THE HILLS

IN the birth-meeting of Appalachia in 1915, when this precocious child was just beginning to talk, one of the first things asked for was a Sabbath school evangelist. This utterance so emboldened her that she then asked for a regular place on Synod's program for holding a yearly popular meeting in the interests of Sabbath school work. The indulgent parents granted both requests but the popular meeting—where! Oh where can it be?

The Synod of 1919 approved the plan for securing a Superintendent of Sunday School and Young People's Work. On recommendation of Mr. R. E. Magill Dr. John J. Fix, then pastor of the church in Wytheville, Va., was unanimously



DR. FIX

HIGHWAYS AND BYWAYS OF APPALACHIA

elected. This work was begun October 1, 1920, and at the meeting of Synod which soon followed plans for the work were submitted and adopted, and Appalachia became one of the first Synods to swing into line with the Assembly's plan for reaching and developing its youth. The Committee of Publication gives the general policy and pays most of the salary. The Synod as co-director furnishes helpful suggestions and supplements the salary so that both of her officials are placed on the same basis. Monthly and quarterly reports are sent respectively to Richmond and to the Synod's committee.

The title of this friend of young people has recently been changed to Director of Religious Education.

THE WORK IN THE SYNOD

The duties of one who does this kind of work are many and varied. If improvement is to be made the vision and the desire of the people must be increased. If immediate help is needed the case must be carefully diagnosed and a saving remedy prescribed. If our Church schools are to extend their influence a missionary spirit must be developed which seeks the lost, and goes into the highways and byways as commanded by Christ. If teachers and leaders of effective ability are to be produced a keener sense of the need and of the difficulties together with more devotion and loyalty to the Saviour must somehow be given. If the work demands better equipment this fact must be shown and one who knows must suggest the best under the conditions. If the young people are to be gripped, developed and trained their church life must seem vital and their own organizations must give satisfying help. If these folk are to be inspired, directed and prepared, unions, conventions and conferences must provide a wholesome, happy atmosphere, present facts that

CHURCH AGENCIES

are stimulating and useful, and challenge the highest and the best with a program that constrains and compels.

THE RESULTS IN THE WORK

Has this effort justified the expense of time and money. Only the external facts so far as obtainable can answer this important question. Yet who but God can measure spiritual results? The Synod reports after these six years 58 more Sunday schools with more than 10,000 increase in enrollment. Just as significant and important is the fact that many of the old schools are doing very much better work. This advance in numbers has largely been made through the outpost and the mission schools, though many of the long-established schools are growing splendidly. Many of the Lord's own have made these things possible. During this period the Young People's Organizations show a gain of 86 with 2,349 more members enrolled. For five years the Synod has put on a Young People's Conference which has touched, with the fire of God, the lives of hundreds of our future leaders and workers. With a simple statement of the privilege and the need, about 200 of the choicest ones have said that they are willing to follow God's leadership in an honest effort to find His plan for their lives. Some of these have reached a decision, prepared for their work and are now in full time service. One of our Conference girls is an honored missionary in Africa, and others are mission teachers, or assisting pastors in some form of local church work. Of course there are many more who are in some stage of their preparation, looking to the ministry and many other kinds of Christian service. Then, too, there are some who have felt that God needs the Christian business man and the Christian home maker and that one may be called to work in the inconspicuous places as well as in

HIIGHWAYS AND BYWAYS OF APPALACHIA

the more showy ones. Appalachia has about 1,200 who have taken units in our Standard Leadership Training Course. Of this number 962 have received certificates for doing this work in a satisfactory way. Since twelve certificates are required to receive a diploma we are just approaching the time when many of our people will be graduate teachers and superintendents. With changed conditions no kind of preparation is more important than this, for it not only informs the mind, it also touches the heart.

THE HOPE IN THE OPPORTUNITY

Thus far the hem of the Appalachian garment has hardly been touched. Having been reared in the school of God's great outdoor university, surrounded by the towering hills, and taught by the handwork of the Creator, these people are reverent and are inclined to be religious. When they have been reached by the message of salvation and have surrendered themselves to the King of Kings they often become a great power for good. Many of our most efficient leaders and workers have come from this highland territory. There is just one thing which jeopardizes the future of our beloved Synod. The interest, the willingness, the method and the consecration of those who profess to love the Saviour—these are the things which will either cause the work to ignominiously *fail*, or to gloriously *succeed*. At the last meeting of our Synod a five year policy for its Church school and young people's work was adopted and recommended for the use of our Churches. That the future will be largely determined by the way we do the work with the children and young people is easily seen from the following considerations: Only boys and girls make men and women. The youth of to-day will be the hope of to-morrow. Youthful plasticity makes training

CHURCH AGENCIES

possible. Many of our churches were born in a Mission Sunday school. It costs more to instruct and win one who is over thirty than it does to prepare for discipleship ten who are under sixteen. Leaders are born and made and if we are faithful in the making process we must begin early. With the wonderful possibilities before us in the Synod of Appalachia, who can be an idler or a shirker? The patient, loving Saviour waits and wonders, with broken heart He stands and with trembling voice He calls, "Son, (daughter), go work to-day in my vineyard, for the harvest truly is plenteous but the labourers are few."

THE WOMAN'S AUXILIARY OF THE SYNOD OF APPALACHIA

MRS. F. B. KEGLEY, President

HISTORY

1. *Background*

The history of the Woman's Auxiliary of the Synod of Appalachia counts only eleven years to its credit, but its achievements have depended on generations of women who have lived in the Mountain Synod from pioneer days and have reared children to keep Presbyterianism alive in "The Highways and Byways of Appalachia."

Knoxville could never forget its Mother McCallie, who not only organized the first missionary society for women in Chattanooga, but engaged in every form of missionary enterprise.

Holston should not fail to remember either Mrs. Loretta Lyle Smith, who made herself responsible for raising the funds for the first Presbyterian church at Johnson City, or those sainted women who met at Jonesboro in the first woman's prayer meeting away back in 1810.

HIGHWAYS AND BYWAYS OF APPALACHIA

Asheville, too, has had its quota of devoted self-sacrificing women, but no more glorious example can be cited of fruitful attainments than that of Mrs. R. P. Smith of Asheville, who for fifty years has stood shoulder to shoulder



MRS. KEGLEY

with her noble husband in the remarkable mountain mission work for which they are responsible.

Abingdon remembers with pride Mrs. Mary Gordon Cloyd, who even before Revolutionary times demanded that a house of worship be built before she came to the backwoods of southwest Virginia to live. Three successive church buildings at New Dublin and generations of descendants, loyal to their church, testify to that courage and fidelity. Nor should she

fail to honor Mrs. Thomas Galt, pioneer Presbyterial President, that eloquent, picturesque, humble Scotch-woman who served her church and her family so faithfully.

2. Organization

The Woman's Auxiliary of the Synod of Appalachia was organized November 18, 1915, at Morristown, Tenn. Mrs. W. C. Winsborough, Supt. of the Woman's Auxiliary, presided throughout the sessions. Mrs. Gale Armstrong, President of Holston Presbyterial, acted as secretary pro

CHURCH AGENCIES

tem. Presbyterials represented were Knoxville, organized 1899; Holston, organized 1904; Abingdon, 1904; Asheville, 1906.

A few women, all devoted to the grand old Synods in whose achievements they all had their share, yet with courage and self-sacrifice, met to plan for this new and untried experiment to which their Presbyteries had bound them. It was not easy to fill out the quota of officers, as all with one consent began to make excuse, but after the stern words of the superintendent silenced their protestations of unworthiness, the slate was made out with Mrs. Walter McCoy, President of Knoxville



MRS. WALTER MCCOY



MRS. W. K. ARMSTRONG

Presbyterial, as Synodical President. Her gifts of tact, deep spirituality and lovable personality contributed largely toward binding the four Presbyterial Auxiliaries into a harmonious and enthusiastic Synodical organization.

The annual meetings have been held in turn in the four Presbyterials. They have been spiritual and informational in character and each one has shown added efficiency in the administration of the various offices.

Up to the present Appalachia

HIGHWAYS AND BYWAYS OF APPALACHIA

has had three presidents. Mrs. W. K. Armstrong was elected in 1919 to succeed Mrs. McCoy, and after six years of efficient service, Mrs. F. B. Kegley became her successor.

3. *Growth*

A few statistics will tell the story of the growth of Woman's Work from 1916-1926.

The total membership of the missionary societies, ladies' aids, etc., in 1916 was 3,093; in 1926, 6,197.

The total gifts in 1916 of the women were \$16,857, with a per capita of \$5. In 1926 the report of the Woman's Auxiliary shows \$96,556 to the credit of the women of Appalachia, with a per capita of \$16. It must be remembered that this latter was over and above gifts, as the women subscribed through the Every Member Canvass.

More interesting than the financial gain is the educational advance.

For the first time in 1918, Home and Foreign Mission classes were reported. There were 18 Home Mission classes and 16 in Foreign Mission. In 1926, 151 Home Mission classes, composed of 2,461 women were enrolled; 146 Foreign Mission classes, 2,514 women. In 1920, eight Bible classes functioned in the Synodical; in 1926, 244 various classes were recorded. Twenty-four prayer bands united their petitions in 1920; while in 1926, 244 various bands had definite objects for united prayer.

PLAN OF ORGANIZATION

Practically all local, all Presbyterial and Synodical missionary organizations among the women follow the Auxiliary plan, adapted and perfected by Mrs. Winsborough, and used successfully for the first time by the Presbyterian Church, U. S. This is called the "Auxiliary-Circle Plan" in local organizations and involves shifting of all the

CHURCH AGENCIES

women of the church into different circles each year. Besides the four regular officers, and sometimes a Historian, Secretaries for each cause of the church are elected to stress that cause, also a Secretary for the Development of Spiritual Life, Secretary of Literature, and Secretary of Christian Community Service. The Synodical officers help plan the work, encourage, and advise with the Presbyterian Secretaries, who in turn are responsible to local officers.

The term of local officers is limited to two years; that of Synodical and Presbyterian officers to four.

It is of interest to note that at the last meeting of the Synodical Auxiliary, only three of the charter representatives were still enrolled as officers: Mrs. Walter McCoy, President, Honorary Life President, Secretary for the Development of Spiritual Life; Mrs. Gale Armstrong, Secretary pro tem., Vice-president, Historian; Mrs. R. T. Stephenson, Secretary of Young People's Work, Treasurer.

The Synodical Auxiliary has always recognized the importance of young people's work in the Synod. It has realized that Appalachia was organized not for the grown-ups or elders in the church, but its success depended upon the Christian education of its youth. Consequently the Secretary of Young People's Work, has been given opportunities no other secretary has possessed. She has been sent to Montreat each year to the Young People's Conference and to other meetings that might add to her efficiency.

CONFERENCES

1. *Summer School of Missions*

Appalachia has no separate annual summer school of missions. Montreat, the Summer School of Missions, lies

HIGHWAYS AND BYWAYS OF APPALACHIA

within its bounds; and each year its leaders are taking advantage of this opportunity and going in increased numbers to the Jerusalem of Conferences.

2. Group Conferences

In addition to the annual Synodical and Presbyterian meetings, seventeen group conferences were held in Appalachia during the fall of 1926. These conferences are general, not accredited in representation, and deal mainly with the methods and problems of local auxiliaries, composing groups so situated as to be convenient of access for a day's meeting from all parts of the district.

3. Negro Woman's Conference

An important step was taken in 1925 in the establishment of a conference for negro women. The Synodical auxiliary underwrites a large part of the expense and is proud that the first session of the conference, under the chairmanship of Mrs. J. L. Callaway assisted by a capable committee, was a spiritual, an educational and a financial success. The conference is held the first part of June at the United Presbyterian College, Knoxville, Tenn. The commodious and shaded grounds, the excellent buildings afford an ideal location in the heart of Appalachia for such an undertaking. Courses are given not only in Bible study, but in practical forms of home making and nursing. Recreation and handwork are not neglected, and the singing of negro spirituals adds interest to the program. Synodical leaders, specialists in home economies, the president and other members of the college faculty all combine to put across a week of real instruction and uplift. Delegates were sent by various local auxiliaries in the Synod, by other Protestant denominations in the city of Knoxville, by the Y. M. C. A., and by some of the negro churches. Results in the establishment of Bible classes by the delegates and in better living conditions

CHURCH AGENCIES

are already in evidence. A large delegation, representing all parts of the Synod, is expected at the second conference.

SPECIALS

1. *Presbyterial Specials*

Knoxville Presbyterial Auxiliary last year waged a campaign for \$15,000 to be used in building and equipping a girls' dormitory at the Jonathan Waverly Bachman Orphanage, Farner, Tenn. So enthusiastic and successful was this campaign that the amount was oversubscribed and the entire Presbyterial, 150 strong, attended the laying of the corner stone with appropriate ceremonies on the last day of the meeting. Knoxville also carries on its budget of Presbyterial expenses two scholarships at Farner of \$100 each.

Holston was so touched by the appeal of the Rev. R. D. Bedinger, D. D., for the need in Africa that they adopted, as their special, half the support of a missionary to Africa, and in loving memory of Mrs. Edna Kellersberger called it the "Kellersberger Fund."

Abingdon Presbyterial has made a gallant effort to raise as an "over and above offering," the entire support of a missionary to Africa. Mrs. Gilliam was assigned them and the fund has been known as the "Louise Gilliam Fund." Mrs. Gilliam's forced return to this country on account of bad health has saddened the Presbyterial this year.

Asheville has had no regular special, but has contributed liberally toward wiping out the debt on the Mountain Orphanage, to other mountain mission work, to Montreat Normal and the Assembly Inn.

2. *Synodical Special*

It has been the practice of the executive committee of

HIGHWAYS AND BYWAYS OF APPALACHIA

Synodical to disburse any balance left in the treasury from the contingent fund to one of the Synodical schools or to the Assembly Training School.

For several years it has maintained as a small special \$35 in support of a native African worker.

These examples are cited as examples of the generosity of the women of Appalachia. Because of the budget plan of giving, in use throughout the church, large specials of Synodicals, Presbyterials or local auxiliaries are at present being discouraged.

3. *White Cross Work*

The Synodical is responsible for supplies to Kuling Dispensary, China, Dr. W. H. Venable in charge; and to Bulape Dispensary, Congo, Africa, Miss Emma Larson supervising. The assignments have been fully met. Last year an increased allotment was given on account of the burning of the Kuling Hospital. The Secretary of Foreign Missions is in charge of this part of the work.

4. *Birthday Offering*

For the past five years an Equipment Fund or Birthday Offering has been taken each May by the Woman's Auxiliary, Presbyterian Church, U. S. The offering last year was given to establish a Chair of Bible at Oklahoma Presbyterian College, to be known as the Mary Semple Bible Chair. Appalachia's offering was \$2,075. To Charlotte Kemper Seminary in Brazil the preceding year it was \$2,004. The total given by auxiliaries of Appalachia in the five years has been \$8,665.

REPRESENTATIVES ON FOREIGN AND HOME FIELDS

1. *Foreign Representatives*

Appalachia women view with pride the high character of the missionaries who have gone to foreign fields to represent them. They are as follows:

CHURCH AGENCIES

Miss Maria Atkinson, Dewitt, Va.....	China
Miss Lena Fontaine, Wytheville, Va.....	Korea
Miss Janet Fontaine, R. N., Wytheville, Va.....	Africa
Mrs. Josephine Hounshell McCutcheon, Rural Retreat, Va.	Korea
Mrs. Edna Pratt Eversole, Longhollow, Va.....	Korea
Miss Margaret Douglas Martin, Glade Springs, Va.....	Korea
Mrs. Lucile Keller Wilds, Abingdon, Va.....	Africa
Miss Isabell Gray, R. N., Asheville, N. C.....	Korea
Mrs. George McKay Watt, Hendersonville, N. C.....	Africa
Mrs. Jean B. Setser Shiver, R. N., Asheville, N. C.....	Africa
Mrs. Julia Smith Bedinger, Asheville, N. C.	Africa
Miss Lillian Wells, Morristown, Tenn.....	China
Miss Ruth Bracker, Kingsport, Tenn.....	China
Mrs. Mary Wilson Buchanan, Chattanooga, Tenn.	Japan
Miss Rida Jourolman, Knoxville, Tenn.....	China
Miss Margaret Dixon, Madisonville, Tenn.....	China
Mrs. Margaret Parks DeLand, Chattanooga, Tenn. . . .	Africa
Rev. H. D. McCalle, Chattanooga, Tenn.....	Korea
Dr. William P. Gilmer, Draper, Va.....	Korea
Prof. Finley Eversole, Rural Retreat, Va.....	Korea
Rev. S. R. Gammon, Rural Retreat, Va.....	Brazil

Rev. Lewis Lancaster of China, Rev. Conway Wharton of Africa and Mrs. Nannie Wharton Vinson of Africa were also children of the Abingdon manse.

2. Home Representatives

Nor does she forget the noble, self-sacrificing work of the women done in the byways of Appalachia, as reported in other chapters, because the history of Appalachia is the history of a Home Mission Synod.

ITEMS OF SPECIAL INTEREST

One Auxiliary in Appalachia, that at Russellville, Tenn., averages \$80 per capita.

HIGHWAYS AND BYWAYS OF APPALACHIA

Another, Max Meadows, Va., increased her gifts last year over \$9,000, due to the generous impulse of a woman who built the new Sunday School Annex.

Mrs. W. K. Armstrong, former President of Appalachia Synodical Auxiliary, was one of three women selected from the Presbyterian Church, U. S., to be put on the Foreign Mission Committee.

Six months before the Assembly passed the resolution that only the "over and above" gifts of the women, not the offerings in the church envelope should count in the financial statement of the Woman's Auxiliary, the Synodical of Appalachia had passed the same resolution.

Appalachia had three women deacons in the Hendersonville, N. C., church way back in the nineties before the Scriptures had been so carefully searched to prove their eligibility to this office.

As a token of appreciation for distinguished service, the Synodical at its last meeting bestowed life memberships in the Woman's Auxiliary upon Mrs. Walter McCoy and Mrs. W. K. Armstrong. Only thirteen women in the Southern Presbyterian Church had been thus previously honored.

Do you want to hear a sermon on "The Stewardship of Possessions"? One of the Home Mission workers in Holston Presbytery, getting the large salary of \$25 a month, for two months turned back to the Home Mission Committee every penny of her salary to be used in building the Harris Memorial Chapel.

The "old clothes" idea was born in the fertile brain of an Appalachian worker, Mrs. Mary Martin Sloop. She made it such a success that many are the others who have tried it.

The Woman's Auxiliary at Abingdon, Va., can probably claim the longest term for an officer of any in the Southern Presbyterian Church. Early in the seventies, when a society of little children was organized, Emma Hagy was

CHURCH AGENCIES

made treasurer. So carefully did she hoard the pennies tied in the corner of her handkerchief that she continued right on as treasurer of the Young Ladies' Missionary Society, of the Stephenson Mission Band, when the name was changed, and of the Woman's Auxiliary, when that was organized. As Mrs. M. A. Barbee, she is still the capable treasurer of the Auxiliary. Presidents may come and presidents may go, but the treasurer goes on forever.

CONCLUSION

In recounting the achievements of the Woman's Auxiliary of Appalachia, it is realized that only a beginning has been made—a good beginning in standardizing and perfecting organization—but the magnitude of the task is just beginning to dawn on the workers. It is easier to adjust the mechanical part than it is to cultivate and educate the soul and spirit that underlies it all. With all the allurements of the White Ways of Pleasure and Opportunity so open to the women of to-day, is it any wonder that sometimes they are blinded and bewildered and fail to appreciate those calm, steadfast lights of home and church? Enrolling in a Bible class, Prayer band, or mission study class is one thing; taking time to be holy through consistent study and devoted Christian Service is quite another. This is our paramount task to-day.

Acknowledgment is due Mrs. Gale Armstrong for historical material in "Pioneer Women" and in "History of Appalachia Synodical."

INSTRUMENTS OF POWER

REV. S. H. HAY, D. D.

"Let a man so account of us, as of the ministers of

HIGHWAYS AND BYWAYS OF APPALACHIA

Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." So spake Paul of old, philosopher of life and man of God. His sure faith in the worth and dignity of the Christian life reassures the saints now as then. His great conception that each man's chance at life is a grand stewardship, still gives validity and urgency to our life to-day.

There are certain great powers or instruments which Christians are required to wield. It was so in the days of Paul, and it is true likewise to-day. The members of the Synod should take fresh hold upon these and wield them in the Lord's name.

1. The first is THE WORD. The oracles of God are in our hands as a tremendous power and responsibility. The Word must be taught, preached, written, sung, and illustrated in practice. The church is the pillar and ground of the truth, and each member has proportionate part in keeping this truth before men. But what truth? The truth found in the Bible, grouped around the master truth of the Saviourhood of Christ centered in His death upon the Cross. There is no institution but the church concerned to teach this truth. If the church fails, this truth will fade from its place in the minds of men. Let other institutions teach their departments of truth, but let the church stick to its task of teaching what is committed to it. Let it lose no minute of time in Sunday school, or church services, or young people's gatherings, but keep continuously at its theme. When you meet God, will you be able cheerfully to answer for your proportionate part in the wielding of this power that we call the Word?

2. The next great power to be wielded is PRAYER. We shall never know fully in this life why the coming of the Kingdom must wait on prayer. But deep in the nature of things and by the ordained will of God, the progress of the Church is tied up with prayer. Though we cannot

CHURCH AGENCIES

quite think through the reason for this, we feel in our hearts that it is rightly so. No one feels oddity in Christ's injunction to pray "Thy Kingdom come," and "Watch and pray," or Paul's repeated "Brethren, pray for us." Pray, pray, pray. It is a power and instrument that we must answer for our individual use of. It will lift the world from the abyss to salvation, if we will use it. What answer have you for God when He shall ask you to report on power that should emanate from your prayer closet? What will you have to say when questioned as to the power wielded by you in family prayers? And what account are you now making it possible to render in regard to prayer-power wielded by you through the mid week prayer meeting? And to what extent has your presence and support made the Sunday church services the prayer-power that that they should be? These are questions that must be answered; and happy the man or woman who is furnishing now the proper facts for a creditable report at the Great Day.

3. THE SACRAMENTS are a mighty power, to be wielded by us under the hand of God. There is abroad in the world a sentiment that the church has outgrown the sacraments, which are Baptism and the Lord's Supper. Even in the programs and propaganda of our own church we hear but little about the sacraments. They are not stressed as they ought to be stressed, and as the early church stressed them. The church to-day has found things of its own to emphasize, rather than the ordinances which are prescribed by the Lord. It is possible that we might accomplish what we are trying to accomplish better if we would stress the things that the Bible stresses. Parents are neglecting the baptism of their young, and the church is full of members that never partake of the Lord's Supper. There are many professed Christians of long standing that have never been at the Lord's table. This is a profound tragedy, and

HIGHWAYS AND BYWAYS OF APPALACHIA

underlies much of the impotence of the Christian living of our day. Perhaps the most powerful act of the Christian life—as a blow against inward sin and a blow struck for the evangelization of the world—is the Holy Eucharist where-in we show forth Christ's death till he come. Are you using and wielding this great force in a way that you can cheerfully answer for? We are stewards of the mysteries of God, and it is required in a steward that a man be found faithful.

4. God expects of each Christian that he shall wield the power of a HOLY LIFE. The world is dependent upon this for a true understanding of the Christian religion. Written descriptions of a godly life are vague and intangible until we see one in action. We are the epistles of Christ, read and understood of men, convincing and captivating. We have in our church many programs, slogans, challenges, "askings," standards of organizational excellence, and all that; and perhaps there are none too many; but what we ought to be thinking more about and writing more about and talking more about and trying more to accomplish is a devout and holy walk and conversation. A holy life is the very stuff from which victory in all our campaigns should be built, and indeed must be built before the victory is real. It is what religion aims at, or it aims at nothing valid. Jesus was to be His name, because He would save His people from their sins. There is no such thing as saving men from hell without first saving them from their sins. A holy life, separate from the world and from worldliness, is the fruit that Christ requires of our faith; and it is what we shall be called upon to show in the Great Day when full account of our stewardship must be rendered. Are you wielding in your corner of the Synod the power of a holy life? It is a mighty instrument, and invites our use of it.

5. The power of our PERSONALITY AND INFLUENCE must

CHURCH AGENCIES

be used FOR SOUL WINNING. "Soul winning" is a homely old term, but it is clear, and is better understood than some finer phrases such as "personal evangelism." We must get right down to soul winning. It is a simple and basic thing to do, and it ought to take the place of a great many high-sounding things our church works at and talks about. All of the strange power of personality and influence must be used as an instrument of soul winning. The simple truth is that the highest end to which personality and influence can be devoted is soul winning. The soul-winning church and the soul-winning person will always have the blessing of God. The Kingdom of God waits for us to exert ourselves in this matter. There is something fitting and desirable in the fact that the gospel of salvation should be mediated from personality to personality. Religion saves persons, and properly is passed along by persons. The greatest weakness of our denomination is perhaps right at this point. Our people are literate and intelligent, and we tend therefore to leave to each man's own mild choice, without urging, the decision for or against Christ. We ought to employ all of the rightful weight and power of personality and influence to urge upon men the claims of Christ. When we think of the largely idle and unemployed power of personality and influence in behalf of souls, we are filled with forebodings for our people in the Great Day of Judgment.

6. The last of the great powers to be listed here as needing to be wielded for God in the Synod is SACRIFICE. It is always a sincere thing, and when used with any sort of intelligence for God it is all but omnipotent. It was the power used by Heaven when Christ was sent into the world. He sacrificed Himself on the Cross because no other power was sufficient to do what needed to be done. It did that which could not be done by other instrument or agency. It moved obstacles and solved problems that could

HIGHWAYS AND BYWAYS OF APPALACHIA

not be disposed of otherwise. God Himself seemed impotent to do or to save, but for this great instrument of sacrifice ready to His hand. The gospel of Christ is the gospel of His sacrifice for us, the power of God unto salvation.

Not only was the foundation of salvation laid in sacrifice and the process of salvation begun in sacrifice, but likewise must the scarlet thread of sacrifice run through the whole history of Christianity until the Kingdom shall have come. Mothers and fathers must sacrifice sons and daughters by strapping God's armor upon them and encouraging them forth to mission service wherever needed, in slums, in remote districts, in pleasant communities, and in the great heathen world beyond. Oftentimes we lose our children by trying to save them from these very things. Church members must sacrifice their appetite for worldliness and sinful pleasures, even to the point of flat denial of the utmost cravings of the ego. We must take up our cross—and a cross is for nothing but the utter crucifixion of self. We must sacrifice our wealth and treasure, pouring it out without stint or limit. For the average man the giving of a tenth of his annual income is considerable sacrifice, and is the least that one should allow himself. Our wealth is not really doing any good until our gift of it reaches the point of sacrifice, upon which a vital and active principle seems to throb through it and causes life and salvation to spring forth wherever it goes and in whatever it touches, as if the quickening finger of God were there. People of more than average means, and people of large wealth, should not for an instant be satisfied with giving a tenth, but should pour out their wealth for God and man according as the Lord hath prospered them. When we see this spirit of sacrifice prevail in the church, when this great power of sacrifice is wielded for God by congregations and persons, the Kingdom will come. It has already come in

CHURCH AGENCIES

proportion to the sacrifices made. It will fully come when the spirit of sacrifice fully prevails. In your corner of the Synod, are you wielding this power of sacrifice as a good steward must?

THE CHALLENGE

REV. C. C. CARSON, D. D.

The new Synod of Appalachia is a fact of opportunity and obligation. The history of its organization is replete with memorable incidents. I remember when that prince of preachers, Dr. Edward O. Guerrant, who gave himself so graciously and grandly to the mountain people, turned over the work of the "Soul Winners' Society" to his own beloved church at the General Assembly in session at Louisville, Ky., in the spring of 1911.

In a speech of thrilling interest and surpassing eloquence he related the story, and with deep appreciation the Assembly accepted the responsibility. Dr. Guerrant was present at the organization of the Synod of Appalachia, in the First Presbyterian Church of Bristol, Tennessee, in November, 1915. Much of this great man's work was done within the bounds of what now constitutes our Synod.

This Synod claims the special interest of our women, since the Woman's Auxiliary of our Church was officially established by the General Assembly in session at the First Presbyterian Church, Bristol, Tennessee, in



DR. CARSON

May, 1912.

HIGHWAYS AND BYWAYS OF APPALACHIA

These facts are resplendent with history and prophecy. They constitute an eloquent argument for our appreciation of the opportunity, and for our consecration to the work that Providence seems to have entrusted to our hands.

The challenge is unique, comprehensive, insistent and inspiring.

When we consider the almost incomparable resources of this section, which Providence has beautified and enriched with a lavish hand, we should express our gratitude in terms of royal service.

“Our prospects are as bright as the promises of God.” These very resources, unless they mean to us supremely an accentuated spiritual significance, will be to our condemnation in the appraisalment of real values when our measure is taken by the generations who are to build on the foundation which we are to make secure and adequate.

This heaven-favored land was largely settled by those heroic souls who lived and wrought and passed on in the Presbyterian faith. We cannot declare our appreciation of their achievements unless we perpetuate their memories in the principles for which they stood in those pioneer days of sacrificial living.

The two-fold purpose of the organization of this Synod finds expression in our Home Mission work, and in our educational institutions.

These interests are so closely allied that they can hardly be intelligently considered as separate problems.

In no other part of America, doubtless, can there be found a larger number of boys and girls of real promise, who clamor for the enlightenment which it is our duty and privilege to give.

Many of them are descendants of that same sturdy stock which we are grateful to revere as our ancestors, and if they have tarried behind because of no fault of their own, we should be eager to share with them the blessings that

CHURCH AGENCIES

have been given to us partly for the purpose of distribution to those who are less fortunate.

The response that has been made to the efforts of the Presbyterian Church by the highlanders proves beyond peradventure that many of them are true to type, and find in the gospel, as interpreted by us, the truths that satisfy.

In any event, we have our work to do and we only can do our work. Our right to our name and our privilege to continue, depend on ourselves. We are encouraged by the gifted and splendid Secretaries, Superintendents, Evangelists, Teachers, and all other workers.

They should look to us for our generous and harmonious coöperation with calm confidence and full assurance. What a galaxy of illustrious immortals are enrolled in the history of Christianity composed of the names of men and women who were born and reared under the inspiration of these matchless mountains!

There are many more who are awaiting our interest and our assistance, who will rise up and call us blessed as they preach and teach and live the gospel in the presence of those who are to succeed us in their day and generation. In these coves they challenge our coming and stretch forth their hands and open their hearts for the message that meets the need that nothing else can supply.

The call for more workers is appealing and imperative. It is ours to answer and to answer *now*.

Our educational institutions which have made commendable progress, for which we are grateful, unite our hearts in a task that becomes more commanding and pronounced in this day of manifold, aggressive and pernicious heresies.

The field of education is the present and future battle ground between the foes and the friends of Christianity. True education is the education of the head and hand and heart—a blessed and inseparable trinity—the head to direct, the hand to execute and the heart to inspire. Our

HIGHWAYS AND BYWAYS OF APPALACHIA

institutions of learning are our glory and crown. We cannot measure how much poorer we would be without them. We cannot calculate what they have contributed to the "true riches" of the life here and elsewhere, nor can we estimate their influence in the terms of eternity. Their money value is incalculable, but it is not comparable to their value in terms of usefulness and happiness.

Our schools, our colleges, our seminaries are in charge of men and women who believe that a Christian education is imperative. If they do not offer and give something that cannot be supplied from any other source, then what is their claim on our patronage and support? Surely all these institutions should be on our hearts and we should keep them on our prayer lists and thus be personally indentified with them in terms of spiritual power.

This challenge is personal. It is not optional. It is imperative. We must individually and collectively visualize the situation. We build as we plan. We can rise no higher than our conception. The picture is first in the artist's thought. The structure is first in the architect's mind. We must know our goal before we can reach it. We must be true to ourselves, to our duties and to our God.

The conquering army is not on dress parade. We are in no skirmish. Our task calls for energy, coöperation, concentration, consecration. We should volunteer, none can be slackers. Our part is our best. Usefulness is the true measure of living. The things that are worth while challenge our best thought and our supreme endeavor. They hover about us as guardian angels in that hour when we shall steal away from earthly scenes. They are cherished memories, "when other helpers fail and comforts flee." They go before us to judgment. Every service we render in the name and spirit of the Master is recorded in

CHURCH AGENCIES

the Book that has no errors and on the pages that can never be destroyed.

When we come to the end of the way our satisfaction will not be in what we have accumulated of earthly riches, nor in human honors that have settled upon us, nor in positions of worldly prominence.

The great question that shall stand before us in colossal proportions, excluding all others by its very vastness, will be, What have I done that God can approve? What investments have I made in thought, in efforts, in prayer, in generosity, concerning which the Master will say, "Well done"?

Our problem is what to do with what we are and with what we have. Achievement, actual accomplishment will mean joy to our hearts, blessings to our homes, peace within our borders, spiritual success in our endeavors, standards among our people that shall be exalted and impressive.

The glory of any life consists not so much in what it has accumulated as in what it has surrendered. The only way to perpetuate yourself is to give yourself. The only way to live forever is to live for others and for God. Giving is living and living is giving. What is my individual responsibility? Where do I register in the realm of reality? I am—I ought—I can—I will. That is personal. That means *your* prayers, *your* thoughts, *your* obligation, *your* money, *your* energy, *your* influence, *your* consecration, *your* best to meet the challenge from these crests and coves.

The divine test is fidelity. The acme of human attainment, the crown of God's purpose is service. "He that doeth the will of God abideth forever."

We have but one life to live—one brief, responsible, ir-retraceable life. "The lines have fallen unto us in pleasant places." Shall we appreciate God's best for us, by doing our best for Him?

The sunset of our pilgrimage is not far distant.

HIGHWAYS AND BYWAYS OF APPALACHIA

May the afterglow of our every life linger in benediction of surpassing splendor, like the incomparable colors that mingle in the glorious western sky, as the sun goes down gracefully and silently, photographing the grandeur and inspiration of the picturesque mountains that stand sentinel over "The Highways and Byways of Appalachia."

QUESTIONS ON STUDY VI

What two requests were made by the Synod at its first meeting?

A Sunday School and Young People's Worker. (1) How old was the Synod when this step was taken? (2) How was this leader selected? (3) Under whose direction does he work? (4) What is the title of this official?

Name the most important duties of this worker.

Is this work easy or difficult? Give reasons for your answer. Have the results justified the effort? If so, why?

What phases of the work do you consider the most important?

Upon what does the future of Appalachia depend? Answer fully.

Can one be a true disciple and be indifferent to Christ's commands? Why?

Why is the work for the young people of so great importance?

Who is the Superintendent of Woman's Work?

Tell the story of some of our pioneer women.

When and where was the Synodical auxiliary organized?

Name and give dates of the organization of Presbyterial auxiliary.

Name the Synodical presidents in their order.

Show our financial and educational growth.

Where does Appalachia have its summer school of missions?

Give an account of the conference for negro women.

What is the object of Group Conferences?

What is the attitude of the church to "Specials"?

CHURCH AGENCIES

What two general specials are authorized?

What is the White Cross work? Where are our dispensaries?

Name the beneficiaries of the birthday offerings.

Name and tell of those who have gone to the foreign field from our churches.

Give an account of some of our representative home missionaries.

What item of special interest can you add?

What do you consider our great task to-day?

Name the instruments of Power in Dr. Hay's article.

What is The Challenge?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Those things, which ye have both learned, and received, and heard and seen in me, do; and the God of peace shall be with you." Philippians 4:8, 9.

Date Due

MAY 14 '75

MR 9 '94

BX

19348

8967

.A6

C7

Craig, Edward
Highways and byways
of Appalachia.

Milligan College Library
Milligan College, Tennessee



P7-CTC-329

